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HISTORY
OF THE
PRESBYTERIAN CHURCH
IN
SOUTH CAROLINA,

BY GEORGE HOWE, D. D.,

Professor in the Theological Seminary, Columbia, South Carolina

PREPARED BY ORDER OF THE SYNOD OF SOUTH CAROLINA.

VOL. II.

PART 1

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P R E F A C E.

In the year 1849, the Synod of South Carolina adopted a scheme for securing a History of the Church covered by their jurisdiction. The scheme was elaborate, embracing many particulars: and it was the pleasure of Synod to appoint the present writer their Historiographer.

The office involved an amount of labor and consumption of time, in the preparation of the first volume, of which he did not have the least conception, although the scheme, as marked out, was not fully accomplished. The History was to be brought down to 1850, the middle of this Century. In 1870 the first volume was issued, bringing the work down to the year 1800. The volume which is now issued, has been prepared at such intervals as could be secured in vacation, when the author was relieved from his ordinary official duties. As the whole of an ordinary generation has passed away since the year 1850, the year to which his appointment extended, it has been the desire of the author to bring the History down more nearly to the present time, and he had, to some extent, received the materials for doing so. But during the past Summer his health began seriously to fail him, and his most judicious friends advised him to stop at the original limit of 1850, saying that it was the proper place to stop: that the History of the Church through our late civil war, and the efforts it put forth in those days of supreme trial and since, deserve a fuller treatment than he could now give it. To this advice he has yielded, and although this did not occur until the work showed manifest allusions in several instances to a later period, he removed from the remainder of his manuscript all such references, except those which could not well be erased. Some of the materials furnished from the Churches are brief. Others far more extended, which, in some instances, have been greatly abbreviated, and in others more amply given. The author is fully conscious of the many defects of his work, and submits the result of his labors to that indulgence of his brethren which it so greatly needs.

The migration of our own Presbyterian people to the South and Southwest has been great, as these pages will show, carrying their institutions with them. The last Census, that of 1880, proves that this expansion has been true of our population in general: that 50,195 of the residents in Georgia were born in South Carolina; that 35,764 of the

residents of Alabama were born here; that 18,522 of the inhabitants of Florida; 31,157 of those of Mississippi; 2,637 of those of Missouri; 16,121 of those of North Carolina; 11,698 of those of Tennessee; 22,124 of those of Texas; 15,107 of those of Arkansas, were natives of this State; while, at the same time, 42,182 of the residents of South Carolina were born elsewhere than within its own bounds, many of them in foreign lands. The Presbyterian Church of this portion of our land, though exceeded in numbers by some other denominations, has always been an influential one, and it is hoped, that for soundness of doctrine, and the promotion of knowledge and education among our people, its influence may never be less.

ADDENDUM.

The lamented author of this work was summoned to the eternal world when he had almost finished the present volume, only the index remaining to be completed. In the judgment of his friends, it is deemed proper to append a brief biographical notice of himself to the account given by his hand of deceased ministers who had been connected with the Synod of South Carolina and Georgia. It will be the office of some future historian to expand the record of a life which, for over half a century, was devoted to theological education, and made an indelible impress upon more than five hundred candidates for the Gospel Ministry.

The Rev. George Howe, D.D., LL.D., was born at Dedham, Massachusetts, November 6th, 1802. His father, William Howe, was the son of Thomas Howe, of Dorchester, who was lineally descended from one of the pilgrim fathers who landed at Plymouth Rock. His mother, Mary, was the daughter of Major George Gould, a revolutionary officer who served under Washington when he occupied Dorchester Heights, and Rachel Dwight, the daughter of Samuel Dwight, of Sutton, a woman of great energy, fortitude, perseverance and piety, who lived to be over ninety years of age. When twelve years old, he removed with his father to Holmesburg, Pennsylvania, where he attended the school of Mr. Scofield. His teacher having gone to Philadelphia, he followed him. There he was hopefully converted under the ministry of Dr. James Patterson, and joined the First Presbyterian Church of the Northern Liberties, of which Dr. Patterson was pastor. He was prepared for college by the Rev. Thomas Biggs, of Frankford, near Philadelphia; was graduated at Middlebury College, Vermont, in 1822, and at Andover Theological Seminary, where he took a full course, in 1825. Having been appointed Abbot scholar, he studied for more than a year on that foundation. He then became Phillips Professor of Sacred Theology in Dartmouth College, New Hampshire, in which relation he continued until 1830, when his health failing him he came to the South. In the Fall of 1831, he was, by the Synod of South Carolina and Georgia, elected Professor of Biblical Literature in the Theological Seminary at Columbia, S. C. In October, 1836, when he was thirty-four years of age, he received a call, signed by Thomas H. Skinner, Knowles Taylor and Ichabod S. Spencer, to the Professorship of Sacred Literature in Union Theological Seminary, New York. He was also



at different times solicited by several important churches to become their pastor. All these calls he declined, and devoted his learning and his energies to the maintenance of the institution with which he had cast his lot. To it he adhered with a love which was as affecting as it was enduring, through all its financial difficulties, until the summons came which terminated his labors on earth.

In November, 1881, the Alumni of the Seminary held a semi-centennial commemoration of his connexion with it, when he received the congratulations of his former pupils. He lived to see, with great joy, the re-opening of the institution after a suspension of its exercises for two years, occasioned by the failure of its funds.

On Sabbath, April 1st, 1883, after having for the last time partaken of the Lord's Supper, and while riding homeward, he was thrown from his carriage and one of his legs was fractured. He lingered, expressing his trust in the Saviour, and offering most touching prayers for his beloved Seminary, until Sabbath, April 15th, when, without a struggle or groan, in the eighty-first year of his age, he fell asleep in Jesus. His funeral service was held at the Presbyterian Church, amidst the tears of his brethren and numerous friends, and his venerable form was committed to its last resting-place in the cemetery of that church.

Dr. Howe was twice married. His first wife was Mary Bushnell, the daughter of the Rev. Jedediah Bushnell, whom he characterized as a man of singular piety and wisdom. She died a little more than a year after her marriage and was buried where his own remains now sleep. His second wife was Mrs. Sarah Ann McConnell, the daughter of Andrew Walthour of Walthourville, Liberty County, Georgia. This lowly saint, who had blessed him with her devoted affection and little less than angelic ministrations during life, and nursed him with tenderest assiduity in his last illness, bade him farewell in the hope of a not distant meeting in the paradise of God.

Dr. Howe's learning was extensive. He was deeply versed in Oriental literature and intimately acquainted with the controversies in regard to the Sacred Text. He was a godly man, an eminent exemplar of the attractive graces of Christianity; when at the full bent of his noble faculties, was a powerful preacher; and as a man and citizen was esteemed and loved by a community in intercourse with which he had lived for half a century. Almost his whole ecclesiastical life was passed in connexion with the Synod of South Carolina and the Charleston Presbytery. His death is sincerely lamented by these bodies, and by the whole Southern Presbyterian Church of which he was a distinguished ornament.

J. L. G.



CONTENTS.

VOL. II.

BOOK I.

CHAPTER I.

James Nisbet. The Blood of the Martyrs. First Settlement in North Carolina. Two Factors in the History of the Church. To Cæsar the things that are Cæsar's. The Church and the School. The Higher Education, 21.

CHAPTER II.

THE INDEPENDENT AND CONGREGATIONAL CHURCHES, 1800—1810.

The Religion of the State, 22—The Religion of the Church, 28, Repairs of Church, 24—Form of New Edifice, 25—Charitable Efforts, 28—Early Benefactors, 29, 31—Female Benefactors, 31—Reasons for this Exhibit, 32—The Results, 33—Wappetaw, 34—Death of Dr. McCalla, 35, 37—Dorchester and Beech Hill, 38—Midway Church, Georgia, 39—Stoney Creek, 40—Rev. James Gourlay, 41—Rev. Robert M. Adams, 42—Stoney Creek, 43, 44—Congregational Association, 45—B. M. Palmer's Ordination. Plan of Union, 52.

CHAPTER III.

1800—1810.

First Presbyterian Church, Charleston, 53—Rev. Dr. Buist, his Character, Death and Burial, 53, 58—Presbyterian Church of James Island, 60—John's Island and Wadmalaw, 61—Of Edisto Island and Wilton, 62—Of Bethel, Pon Pon and Saltkehatchie, Savannah, Williamsburg, and Bethel Church, 64, 65—Mr. Malcolmson, 66, 67—Indian Town, Thomas Dickson Baird, D. D., 68, 69—The Frierson Congregation, 70—Hopewell, Aimwell, P. D., 71—Black Mingo, Red Bluff, 72, 73—Black River, Win-yaw, Salem Black River, 74, 75—Concord, New Hope, Midway, Ephesus, 76, 77.



CHAPTER IV.

1800—1810.

Columbia Church, 77—Rev. John Brown, D. D., 78—Bethesda, of Camden. Andrew Flinn, D. D., 79, 81—A. F. Dubard, Zion Church, Winnsboro. Rev. Geo. Reid, Lebanon Church, (Jackson's Cr.) Fairfield. Officers in Church and State, 84, 85—Mt. Olivet, Horeb, Concord, Aimwell, 86, 87—Beaver Creek, Hanging Rock. Miller's, Catholic (Chester), 88, 90—Hopewell (Chester) Purity, 91—Rev. John Douglas, 90, 94—Edmonds (Fishing Creek), Richardson (Bullock's Creek), 95, 96—Nazareth and Dr. Joseph Alexander, 97, 102—Bethesda (York), and Rev. Robt. B. Walker, Ebenezer, Beersheba, Unity, Shiloh Bethel (York), 102, 106—“Old Waxhaw” and its Revivals, its Pastor Rev. John Brown. Testimony of Rev. John McGready, of Rev. Dr. Furman. Bodily Agitations. The Exercises. Effects of Strong Emotion. Opinion of Dr Alexander. The Power of Sympathy, 107, 120—Bethany, Granby, Mt. Bethel, Academy, Indian Creek, Grassy Spring, Little River, 121, 123—Duncan's Creek, Mrs. Gillam, John Boyce, Rocky Spring, Liberty Spring, Union and Grassy Spring, Fairforest, Nazareth, Camp Meeting, 124, 131—Religious Services. Their Effects. Cases. Attendance. Effects, 132, 137—Fairview, N. Pacolet, Newton, Cuffey Town, German Church, Greenville, Smyrna, Rocky Creek, Hopewell (Abbeville), Dr. Waddel, 138, 145—Rocky River, Long Cane, Bradaway, Roberts and Good Hope, Hopewell (Keowee), Carmel, Bethlehem, Cane Creek and Bethel, Independent Church, Savannah, First Presbyterian Church, Augusta, Rev. John Springer, 146, 157—William C. Davis, 158, 163—Harmony Presbytery. First Presbytery of South Carolina. Second Presbytery of South Carolina, 164, 166.

CHAPTER V.

1800—1810.

The Charleston Presbytery, 167, 172—Emancipation, 172—Missions, 173, 174—Missions to Mississippi, 175, 176—Natchez, 177, 179—Rev. William Montgomery, 181—Missionaries to the Natchez Rev. James Smylie, 182, 183—Other Missions, 186, 187—Schools, Indian Tribes, 188, 189.

BOOK II.

1810—1820.

CHAPTER I.

Reorganization, 189—191.

CHAPTER II.

Congregational Church, Charleston, 191—Dr. Keith, 192, 194—Dr. B. M. Palmer, 195—Dr. Hollingshead, 196, 198—Two Places of Worship, 199—Rev. Mr Foster, 200—History of the Separation, 201, 208—Result Reached, 209—Rev. Anthony Forster, 210, 211—Wappetaw, Dorchester,



Stoney Creek, Rev. L. D. Parks, Beaufort, White Bluff, Midway, Liberty County, 212, 218—French Church Charleston, First Presbyterian Church Charleston, 220—Second Presbyterian Church, Rev. Dr. Flinn, 222—Ecclesiastical Jurisdiction, Religious and Benevolent Societies, 226, 229—James Island, John's Island and Wadmalaw, Wilton, Bethel Pon Pon, Saltkehatchie, 229, 233—Independent Church, Savannah, Dr. Kollock, 233, 243.

CHAPTER III.

Ezra Fisk and Richard S. Storrs. The Union Missionary Society, 244, 245—Williamsburg, Bethel, Rev. R. W. James. Indian Town, Black River Winyah, Salem, Black River, 246, 249—Mt. Zion, Concord, New Hope Midway, Chesterfield Court House, Little Pee Dee, Red Bluff, 250, 253—Columbia, Dr. T. C. Henry, Dr. E. D. Smith, 254, 261—Bethesda, Camden, Pine Tree, Zion Winnsboro, 262, 264—Salem, L. R. Lebanon, Aimwell, Concord, Beaver Creek, Catholic, Hopewell, Augusta, 265, 267.

CHAPTER IV.

Purity Church, Fishing Creek, Bullock's Creek, Abjuration of W. C. Davis, Salem Church (Union District), Bethesda (York), Ebenezer, Beersheba, Shiloh, Bethel (York,) Waxhaw, Presbyterial Changes, 268, 281.

CHAPTER V.

Grassy Spring, Little River, Duncan's Creek, Rocky Spring, Liberty Spring, Warrior's Creek, Union, Crane Creek, Fairforest, Nazareth (Spartanburg), Fairview, N. Pacolet, Milford, Smyrna, Greenville (formerly Saluda). Abbeville, Rocky Creek (now Rock Church), Old Cambridge, Hopewell (Abbeville), Willington, Dr. Waddel, Lower Long Cane, Rev. Henry Reid, 281, 294—Rocky River, Upper Long Cane, Gen. Andrew Pickens, Little Mountain, Bradaway, Good Hope and Roberts, Thomas D. Baird, D. D., Hopewell (Keowee), Bethlehem, Cane Creek, Nazareth (B. D.), Augusta, Rev. J. R. Thompson, D. D., 295, 305.

CHAPTER VI.

Education for the Ministry, Wm. C. Davis, Presbytery of Hopewell, Ordinations, Sinetitulo, Right of Presbyteries in Ordination, Missions, Cases Decided, Various Decisions, Missionary Society of the Synod, 295, 318.



BOOK III.

1820—1830.

CHAPTER I.

Independent Church, Charleston, Archdale Street. Wappetaw, White Bluff. Congregational Church, Midway, Ga. Charleston Union Presbytery, Bethel Presbytery, 319, 324.

CHAPTER II.

French Protestant Church, Charleston. First Presbyterian, Charleston. Second Presbyterian Church. Rev. Dr. Henry His Death. Rev. Wm. Ashmead, 327, 328—Third Presbyterian Church. 329, 330—James and John's Islands, 331—Edisto. 332, 334—Wilton, 335, 336—Bethel, Pon Pon, Saltcatcher. Independent Presbyterian Church, Savannah. Second Presbyterian Church, Beech Island, St. Augustine, Presbytery of Georgia, 337, 341.

CHAPTER III.

Williamsburg, Bethel and Indian Town. Union of the Churches, 342, 343—Aimwell, Hopewell P. D., Concord, Sumterville, Rev Isaac R. Barbour, Rev. John Harrington, Mount Zion, Sumter, Salem (B. R.). Midway and Bruington, 344, 349—Chesterfield Court House, Pine Tree, Little P. D., 350, 351—Darlington, Cheraw, Rev. N. R. Morgan, Boiling Springs, 352, 354.

CHAPTER IV.

Columbia, Bethesda (Camden), Zion, Winnsboro, Salem (L. R.), Lebanon and Mt. Olivet. Concord (Fairfield), Beaver Creek, Catholic, Eliezer Brainard, Hopewell, Purity, Beckhamville, Fishing Creek, 355, 366—Richardson Bullock's Creek. Bethesda (York), Ebenezer, Beersheba, Yorkville, Shiloh, Bethel (York), Waxhaw, Little Britain, Duncan's Creek, etc., 367, 372.

CHAPTER V.

Indian Creek, Gilder's Creek, Grassy Spring, Little River, Duncan's Creek, Rocky Spring, Liberty Spring, Warrior's Creek, Friendship, Union, Cane Creek, 373, 378—Fairforest, Nazareth, Fairview, N. Pacolet, Smyrna (Abbeville). Greenville (Abbeville, formerly Saluda), Rocky Creek (now Rock Church), Cambridge, Hopewell (Abbeville), Rock River, Willington, Sardis, Long Cane, Little Mountain, Shiloh, 379,



387—Lebanon (Abbeville). Memories of the Revolution, Traditions, Westminster, Bradaway, Roberts and Good Hope. Rev. David Humphreys, 388, 395—Providence. New Harmony, Hopewell (Keowee). Carmel, Bethlehem, Cane Creek and Bethel, Westminster, Nazareth (B. D.), 396, 398—First Presbyterian Church in Augusta, Presbyterian Church in Macon, Ga., 396, 401—Missions, Mission to the Seamen, Chickasaws, To the South and Southwest, 401, 410—Education for the Ministry, Theological Seminaries, Princeton Literary and Theological Seminary, Theological Seminary, Proposed Change, Forfeiture of Subscriptions, 402, 422—Geographical Limits of Synod—Presbytery of Harmony, 423, 428.

CHAPTER VI.

APPENDIX TO THE THIRD DECADE.

1820—1830.

Indian Missions of the Synod of South Carolina and Georgia, 429, 446.

BOOK IV.

1830—1840.

CHAPTER I.

The Independent or Congregational (Circular) Church, Dr. Post, Wappetaw, Rev. James Lewers, The Congregational Church of Dorchester and Beech Hill, Stoney Creek Independent Presbyterian Church, Beaufort, Waynesboro, Burke County, Ga., White Bluff, Congregational Church, Midway, Ga., 446, 452.

CHAPTER II.

FRENCH PROTESTANT CHURCH, CHARLESTON. First Presbyterian Church, Charleston. Rev. Arthur Buist. Rev. John Forrest, afterwards D. D. Second Presbyterian Church. Rev. Alexander Aikman and Rev. J. B. Waterbury. Rev. Thomas Smyth. Third Presbyterian Church. Dr. William A. McDowell. Wm. C. Dana, afterwards, D. D. James Island. Rev. Dr. Leland S. S. Rev. Edward Tonge Buist, 452, 455—John's Island and Wadmalaw. Dissents from the General Assembly. Declares its Independence. Law Suit and its Issue. Edisto Island. Rev. Wm. States Lee. Wilton Presbyterian Church. Rev. Zabdiel Rogers. Bethel Pon Pon. Rev. Edward Palmer. Mr. Gilchrist. Saltkatcher. Rev.



John Brevort Van Dyck, 456, 464—Independent Church Savannah.
 Rev. Daniel Baker, D. D. Rev. Willard Preston, D. D. Beech Island,
 Hamburg, Orangeburg, St Augustine, 464, 473.

CHAPTER III.

Williamsburg, Rev. John M. Erwin, Indian Town, Geo. H. W. Petrie,
 Indian Town, Hopewell P. D., Darlington, Concord, Sumterville, Harmony,
 Brington, 474, 483—Midway, Salem B. R., Mount Zion (Sumter),
 Chesterfield, New Hope, Bishopville, Cheraw, Action on the State of
 the Church, The Sabbath School, Great and Little Pee Dee, Pine Tree,
 Red Bluff, Mount Moriah, Bethesda (Camden,) 484, 496.

CHAPTER IV.

First Presbyterian Church, Columbia, Rice Creek Springs, Horeb,
 Aimwell (Fairfield), Beaver Creek, Hopewell, Sion (Winnsboro), Lebanon,
 Salem L. R., Rev. Robert Means, D. D., Concord, Mt. Olivet, C. L.
 R. Boyd, M. Peden, Catholic, Purity, Rev. John Douglas, Pleasant
 Grove, Fishing Creek, 496 509—Cedar Shoals, Bullock's Creek, Bethesda
 (York), Rev. Robert B. Walker, Rev. Cyrus Johnson, D. D., Ebenezer,
 Unity, Beersheba, Yorkville, Sandy Spring, Shiloh, Bethel (York),
 Waxhaw, Six-Mile Creek, Lancasterville, Rev. J. H. Thornwell, Cane
 Creek (Union) Fairforest, Letter of Rev. D. L. Gray, Rev. John Boggs,
 Other Churches of the Independents, Adherents of Rev. W. C. Davis,
 510, 529.

CHAPTER V.

Aveleigh Church, Extracts from a Letter of Chancellor Job Johns one,
 Smyrna, Gilder's Creek, Little River, Duncan's Creek, Liberty Spring,
 Warrior's Creek, Friendship, Nazareth (Spartanburg), Fairview, North
 Pacolet, Smyrna, Greenville (Abbeville), Rocky Creek (now Rock
 Church), 530, 537—Old Cambridge, Hopewell (Abbeville), Rocky River
 (Abbeville), Willington, Rev. Dr. Waddell, Long Cane, Upper Long
 Cane Society, Little Mountain, Bradaway, Midway, Good Hope and
 Roberts, Rev. David Humphreys, Roberts' Church, Providence Church,
 Anderson, Midway, Richland, 538, 551—Laurensville, Hopewell (K),
 Sandy Spring, Carmel, Nazareth B. D., New Harmony, Bethany Rehoboth,
 Bethel, First Presbyterian Church, Augusta, Macon, Ga., 552, 555.

CHAPTER VI.

Foreign Missions, Southern Board of Missions, Congregational and
 Presbyterian Education Society, Old and New School, Plan of Union,
 Act and Testimony, Opinions Various, Dr. Alexander, Synod of South
 Carolina and Georgia, Dissent of W. C. Dana and others, Explanation,
 Committee of Conference, Proposed Union of Seminaries, Foreign Mis-
 sions, Appropriations.



BOOK V.

1840—1850.

CHAPTER I.

THE INDEPENDENT OR CONGREGATIONAL (CIRCULAR) CHURCH OF CHARLESTON, Rev. B. M. Palmer, D. D., Wappetaw, Dorchester and Beech Hill, Stoney Creek, Savannah, Dr. Preston, 679, 690.

CHAPTER II.

French Huguenot Church, Charleston. First Presbyterian Church, Charleston. Rev. Dr. Forrest. Second Presbyterian Church. Rev. Dr. Adger. Third, or Central Church. Corner Stone of the New Church Edifice. Charleston Union Presbytery. Decision of the General Assembly. Action of the Synod. 590, 604—Glebe Street, Charleston. Its Organization. Evangelization of the Colored People. Action of the Presbytery. Dr. Adger called to Embark in this Work. Its Commencement, 590, 610—James Island, John's Island and Wadmalaw declare for Independence. The John's Island Case. Decision of the Court. The Church Rescinds its Resolution. Death of Rev. Mr. White, 611, 618—Edisto Island, and Memorial of William States Lee. Wilton Presbyterian Church. Death of Rev. Zabdiel Rogers. Rev. John L. Girardeau, 618, 626—Bethel Pon Pon, Saltkehatchie, Boiling Springs, Barnwell Court House, Beech Island, Hamburg, Orangeburg, 627, 632.

CHAPTER III.

Williamsburg, Indian Town, Hopewell, Pee Dee, Darlington, Great Pee Dee, Little Pee Dee, Pisgah, Pine Tree, Cheraw, Hon. John A. Inglis, Carolina Presbyterian Church, 632, 645—Midway, Bruington, Concord, Sumterville, Rev. Donald McQueen, D. D., 643, 648—Salem B. R., Rev. Robert W. James, Rev. G. C. Gregg, Bishopville, Harmony, 648, 656—Manning, Pine Tree, Bethesda, 657, 658.

CHAPTER IV.

Columbia, 658, 665—Horeb, Aimwell Scion (Winnsboro), Lebanon, Salem (L. R.), Mt. Olivet, Concord (Fairfield), Beaver Creek; Catholic, 665, 672—Six-Mile Creek, Purity, Fishing Creek, Bullock's Creek, Wm. B. Davies, Mt. Pleasant, Bethesda, Rev. P. E. Bishop, 673, 682—Ebenezer, Unity, Salem, Yorkville, Shiloh, Bethel (York), Rev. S. L. Watson, 683, 691—Ministers raised in Bethel, Old Waxhaw, Birth Place of Andrew Jackson, Pleasant Grove, Cane Creek, Unionville, Fairforest, Bath, Shiloh, 692, 699—The Covenanters, Rev. Wm. Martin, Rev. Thomas Donnelly, Rev. John Riley, Their Churches and Ministers, 700, 708—Liberty Spring, Duncan's Creek, Friendship, Rocky Spring, 708, 711.



CHAPTER V.

Aveleigh Church, Chancellor Job Johnston, Ecclesiastical and Civil Courts, Humor and Repartee, The Law of Marriage, Contributions, Testimony of O. R. Mayer, Smyrna, Lebanon, Bethia, Mt. Bethel, Bethany, Warrior's Creek, New Harmony, Laurensville, Rev. S. B. Lewers, Rock Church, Rev. Edwin Cater, Rev. John McLees, Sandy Spring, 711, 732—Long Cane, Dr. McNeill Turner, David Lesly, Rev. Wm. H. Barr, D. D., Chancellor Bowie's Memorial of Dr. Barr, 732, 741—Bradaway, Bethesda (Abbeville), Nazareth, N. Pacolet, Carmel, Pickens, Good Hope and Roberts, Rev. Mr. Humphreys, Gilder's Creek, Spartanburg, Mt Tabor, Antioch, Anderson, Midway, Hopewell (Keowee), 741, 749—Greenville (Abbeville), Rev. Hugh Dickson, New Harmony (Abbeville), Fairview, Providence, Rocky River, Washington Street (Greenville), Hopewell (Abbeville), Willington, Westminster, Bethel, New Harmony (Laurens,) Nazareth (B. D.), 750, 760—Missions, Rev. Dr. Smyth, 761, 764.



HISTORY
OF THE
PRESBYTERIAN CHURCH
IN SOUTH CAROLINA.

VOL. II.

BOOK FIRST.

CHAPTER I.

Our first volume has given a brief outline of the ante-American history of the people which are represented in the Presbyterian Churches of the Synod of South Carolina and Georgia, and has traced their subsequent history more or less perfectly from the first permanent occupation of the country by European colonists on the 17th of March, 1670, to the opening of the present century. Many of them fled from their native lands of their own accord, because they could not worship according to the dictates of their own consciences, without the loss of their earthly possessions and life itself. Some were forcibly transported hither against their will. Some were offered the alternative of expatriation or ignominious death. Such was the case of James Nisbet, of the parish of Landon, who suffered in Glasgow, at the Howgate head, June 5th, 1684.

In the course of his last speech and testimony he said : " Now I know there will many brand me with self-murder, because I have got many an offer to go to Carolina upon such easy terms. But to this I answer, self preservation must stoop to truth's preservation." He thus refused to succumb to



the demands of his persecutors. "Now I have to take my leave of all created comforts here; and I bid farewell to the sweet Scriptures. Farewell reading and praying. Farewell sinning and suffering. Farewell sighing and sorrowing, mourning and weeping. And farewell all Christian friends and relations. Farewell brethren and sisters, and all things in time. And welcome Father, Son and Holy Ghost. Welcome Heaven and everlasting joy and praise, and innumerable company of Angels and Spirits of just men made perfect. Now into thy hands I commit my spirit for it is thine.

Sic Subscribitur,

JAMES NISBET."

It might be doubtful as to the special locality meant by Carolina in this address. On the 13th of June, 1665, Clarendon and his associates had obtained a new charter from Charles the Second, granting them all the land from the Atlantic to the Pacific Ocean, between twenty-nine degrees and thirty-six degrees, thirty minutes, north latitude, a charter which never went into effect, being superseded on the south by the charter granted by George the II. on the 9th of June, 1732, to Oglethorpe and his associates "in trust for the poor," which erected the country between the Savannah and the Altamaha, and from the headsprings of these rivers due west to the Pacific, into the Province of Georgia.

The first permanent settlement made, in what is known as North Carolina, was in 1663, when William Drummond a Scotchman and a Presbyterian was made its first governor. A general division into North and South Carolina dates as far back as 1693. Yet the dividing line between North and South Carolina was not run till 1738, nor fully completed till afterwards. And as we have shown in our First Volume, Chap. II., pp. 78-86, that Charleston or Port Royal was the destination of those who were banished, or who voluntarily removed for safety from Scotland, this we suppose was the Carolina that was in the mind of the heroic martyr.

All this occurred nearly 200 years ago. Yet it is well for us to remember what our ancestors suffered for the faith we profess. The saying is true that "The blood of the martyrs is the seed of the Church." It has lived and flourished in the midst of persecution. It is said that the Reformed Church of France in 1751 could count 2,150 Churches. That the Church of Orleans had 7,000 members and 5 ministers. That



in 1561 there had been 200,000 cut off by martyrdom : From the Church of Caen alone about, 15,000 ; of Alencon, 5,000 ; of Paris, 13,000 ; of Rheims, 12,000 ; of Troye, 12,000 ; of Sens 9,000 ; of Orleans, 8,000 ; of Angiers, 7,500 ; of Poictiers, 12,000. (Quick's *Synodicon*, p. lix., lx., and so on.) Above 200,000 in a few years were cut off for the Gospel, p. lix. And to some, Carolina became a place of refuge.

The few Congregational Churches of our seaboard have been so united with those which were fully Presbyterian in their polity, that their history has been given with equal particularity. The method pursued was adopted from the felt necessity of preserving the facts of the past before they should be lost out of the memories of men, before the various notices of them yet existing in ephemeral contemporaneous literature should utterly perish, and the scattered items that might be gathered out of private correspondence should wholly disappear. Much of all this had been lost already by the accidents of fire and flood, and cruel war, and by that decay which is consuming all the works of industry and art. To keep up the sequence of events as to their succession in time was important, that each congregation might be able to trace back its own history was no less so, and to hold up to view that antecedent discipline in the school of adversity through which our ancestors passed, which has moulded their character and ours, was equally important.

It was not unknown to the author that there is a connection of cause and effect which history should disclose; that each event is to be conceived of as both the product of some other that has preceded it, and a potential cause of those which follow ; that there is a development in history, and a progress, answering to that in the ideas of men educated by the circumstances in which they are placed. Society is ever advancing, but by a movement by no means uniform nor always in one direction. When men of education and refinement migrate from the midst of culture to a wilderness where they must find the means of support, and protect themselves from savage beasts and more savage men, it is natural that they should lapse by degrees from former pursuits into the life of the trapper and the hunter, from this into that of the herdsman, and then into that of the cultivator of the soil. It will be difficult for them and their families to retain all the outward decencies of worship and culture as they were enjoyed in the

countries which they left. Their manners will become for a season more rude and simple. As settlements enlarge and wealth increases, and artificial wants, in the progress of society, are created, these outward customs of social life will change, and new phases of public and social character must needs appear. New theories of government, too, are ever and anon arising. Some exalting and some depressing the individual man, the human mind passing, under the ordinary providential government of God, from one extreme towards the other in almost perpetual oscillation. In the history of the Church then are two factors. On the one hand there is God's truth made the object of the mind's contemplation by the word revealed from Heaven and enforced by the operations of the Holy Spirit. There are the depraved will of man on the other, and the mysterious and hostile influences of the powers of darkness. The development of the Church on earth has, under these circumstances, not been a constant and uniform progress. It has often gone backward both in its doctrine and its government. And the only true progress it ever can make is ever to *look back* to the writings of the New Testament for the form of doctrine given to the Church, when it was enjoined upon it to go forth into all the world preaching the Gospel, and to the entire Scriptures for the system of doctrine to be believed unto salvation.

From the age of Constantine when Christianity ascended the throne of Cæsar to this our day, one of the last things the Church has been able rightly to comprehend, is its own independence of the State. This would seem logically to follow from the doctrine of our Confession, that Christ alone is King and Head of the Church, and that all ordinances of worship and forms of Church government are ordered by him alone; that there are two Commonwealths equally appointed by God, the civil, whose office is to protect the person and property and promote the well being of men as they are members of civil society; and the religious, the commonwealth of Israel, whose object it is to train men, as they are sinners, for glory and immortality. Although these exist together in this world, each is independent of the other in its own sphere. In the civil commonwealth there is one and the same civil authority ruling in its own proper sphere over all. The Church of Christ, as it is visible in any country, is divided among many denominations, who act in their appointments

for religious observance independent of each other, each being responsible to Christ their head. It has been in our happy country alone, under its present form of government, that this has obtained a full acknowledgment, though in practice this independence has, alas ! been now and then invaded, and it has been forgotten that unto Cæsar only the things that are Cæsar's are to be rendered and to God alone the things that are God's. Our own Presbyterian Church by its solemn leagues and covenants and by its republican form of government has done much to destroy the bondage of despotism under which the British nation would have otherwise continued to groan, and has done much to introduce that form of regulated liberty which our own country enjoys. But the solemn league and covenant when attempted by the British Parliament to be imposed upon the nation, looked forward to the establishment by law of an absolute uniformity of religious faith. The contest in England was a contest for civil liberty, in Scotland for religious purity and freedom. In England it was under the guidance of political principles, in Scotland mainly under those which the religion of Christ inspires, whose fruit is peace. But the close union of Church and State which the Long Parliament, the majority of whom were Presbyterians, still contemplated, would have placed dissenters under civil disabilities and have led to oppression, if not absolute persecution of the less numerous sects. The Independents who were numerous and represented largely in Cromwell's army, being a minority in the Westminster Assembly, were clamorous for liberty of conscience, but it is to be feared that it was liberty of conscience for themselves alone. For when they set up their own government in Massachusetts, they made membership in the Church a prerequisite to civil office and inflicted penalties and exile upon the Anabaptists and Quakers, chiefly, perhaps, because of certain fanatical conduct which disturbed the public peace, but, we fear, also because of alleged error in doctrine. Cromwell approached nearly to the truth when he declared "that all men should be left to the liberty of their own consciences and that the magistrate could not interfere without ensnaring himself in the guilt of persecution." Yet not even he saw clearly, at all times, the necessity of a complete severance of the union between Church and State, nor realized the inauspicious results which such a union must inevitably produce, the great injustice it

must ever do to dissenters from the religion of the State, and the hypocrisy to which it leads. While, therefore, we can justly point to the earlier history of our fathers as illustrating in their exceeding sufferings, the disinterestedness and earnestness of true piety, the power of faith, their own surpassing courage and constancy, their ardent love for civil and religious liberty, the tendency of adversity, encountered nobly by brave and trustful hearts, to develop character and to promote vital godliness—the whole being a grand testimony to the truth of the Christian religion ; we can point to it, on the other hand, as exhibiting chiefly in their opponents the narrow blindness and selfishness of bigotry, the folly of persecution, the evil of Erastianism, the tendency to cruelty and deeds of blood in a dominant Church, the guilt of forcing religion on an unwilling people, the conflicting claims which may arise between Church and State, and the necessity of a complete severance of one from the other, and the power of the voluntary principle to sustain all the institutions which the Church shall need and authorize.

The severance in this country has been made complete. And though our customs and our common law have arisen under the Christian faith, the Jew, the Mohammedan, the Pagan and the Deist are alike protected in what are the distinctive features of the faith they profess, not because the national belief sanctions their creeds, but because, otherwise, the rights of conscience cannot be maintained. Whatever approaches to an established religion in any of the States of the Federal Union, existed in the colonial period, have disappeared since the Revolution, and the nineteenth century begins without these disturbing influences in our social state.

Under the colonial government the refinements of the higher civilization were kept up in our seaboard country by its constant intercourse with the British Isles, whither the sons and daughters of the wealthy were often sent for their education. But in the upper country the church and the school, both accommodated at first in the rudest and most primitive structures, were almost inseparably connected, until, as we have seen, in the last fifteen years of the eighteenth century, institutions for the higher learning had almost everywhere arisen, if not in a form and with endowments which rendered them permanent, yet conducted with a becoming energy of purpose, and affording the means of a valuable education to

those who were to become the future leaders in the Church and the State.

In his Retrospect of the Eighteenth Century, published in 1808 by Dr. Samuel Miller, late of Princeton, the belief is expressed that the learned languages, especially the Greek, were less studied in the Eastern than in the Southern and Middle States, and that while more individuals attended to classical learning there than here, it was attended to more superficially. The reason he gives is, that owing to the superior wealth of individuals in the latter States, more of their sons were educated in Europe, and brought home with them a more accurate knowledge of the classics and set the example of more thorough study. The most of our clergy, especially, whether educated at home or abroad, were full of labor in the pulpit, or the school, or in missionary work, and few of them, in the period over which we have passed, had leisure, or pecuniary means, to make any important contributions to the literature of the church.

CHAPTER II.

THE INDEPENDENT AND CONGREGATIONAL CHURCHES.

1800—1810.

IN resuming our history of individual churches we begin with those which were either strictly Congregational, or admitted only of the Congregational Presbytery. The first of these is THE INDEPENDENT OR CONGREGATIONAL CHURCH IN THE CITY OF CHARLESTON, for whose preceding history we refer the reader to the pages indicated in the Index to our First Volume. We have there quoted on pp. 459, 460, the general character and polity of this church as set forth from their own records. We have not sufficiently indicated the doctrinal creed they profess, and, to do so, are obliged to revert to the time when these doctrines were prominently set forth.

The inequalities which existed under the Colonial Government when the Protestant Episcopal Church, the Church of England, was by law the Established Church of the Colony of South Carolina, were removed by the Provisional Constitution of 1778, and the permanent State Constitution of 1790. Under the Constitution of 1778, the name of an established

church was retained, but on such a broad basis as to comprehend all denominations of Protestant Christians, each having equal rights and capacities, and public pecuniary support being withheld from all. The Protestant religion was declared the established religion of the State, and it was enacted that any society consisting of fifteen persons, or upwards, should be an established church, and entitled to incorporation, on petitioning for it, after they had subscribed, in a book, the five following articles :

1. There is one Eternal God, and a future state of rewards and punishments.
2. God is to be publicly worshipped.
3. The Christian religion is the true religion.
4. The Holy Scriptures of the Old and New Testament are divinely inspired, and are the rule of faith and practice.
5. It is lawful, and the duty of every man, being thereunto lawfully called, to bear witness to truth.

These articles were readily subscribed by the Church, but were not considered by its members as going far enough ; they, therefore, added an explanation of their particular creed, as follows :

“ Although we acknowledge that the foregoing articles do not contain anything contrary to truth, yet as they do not discriminate truth from error, and are no ways declaratory of those distinguishing truths which this Church has always heretofore acknowledged, and at this time do recognize to be the Scripture doctrines of grace ; and, as the foregoing articles are now received, by this Church, merely in compliance with the requisitions of the legislative body of this country, and in order to entitle it to the privileges of establishment and incorporation, lest any person should take occasion, from them, to attempt to introduce any doctrines into this Church, not heretofore received and acknowledged by it as Scripture doctrines, we lay down the following three articles as the fundamental doctrines of this Church :

“ 1. That there are three distinct persons mentioned in the Scriptures, the Father, the Son, and the Holy Ghost ; to each of whom the name of God is properly given, divine attributes are ascribed and religious worship is due ; that these three, the Father, the Son, and the Holy Ghost, are one God, the same in substance, power, and glory.

"2. That the Scriptures reveal and declare man to be a fallen creature; that, by his transgressions of the law of God, he has lost the divine image in which he was at first created, and incurred the displeasure of God, and subjected himself to the penalties annexed to the breach of His most holy law, and has become so wholly impotent, that he can do nothing meritoriously to atone for his guilt, recover the forfeited favor of God, and restore the divine image in his depraved soul.

"3. That the Scriptures reveal a method of recovery for fallen man through the divine interposition, to accomplish which the Eternal Father gave his only begotten Son to become a substitute for man; that the Eternal Son voluntarily submitted to this appointment and substitution, and in the fullness of time took upon Him our nature, and was made under the Law, to which he paid a perfect obedience, and died as a sacrifice and atonement for human guilt; that by his active and passive obedience, he perfected and brought in an everlasting righteousness, by the imputation of which, through faith, mankind are again restored to the lost image and forfeited favor of God, and delivered from the curse of the Law; that the Holy Ghost, by his enlightening influences and saving operations on the human heart, is the author and efficient of that faith by which we apprehend the righteousness of Christ, and through which we are made partakers of the blessings of grace."

"It was never so much the intention of this Church," says Dr. Ramsay, "to build up any one denomination of Christians as to build up Christianity itself. Its members were, therefore, less attached to names and parties than to a system of doctrines which they believed to be essential to a correct view of the Gospel plan of salvation. These have been generally called the doctrines of the reformation—of free grace—or of the evangelical system. The minister who preached these doctrines, explicitly and unequivocally, was always acceptable, whatever his creed might be in other respects, or to whatsoever denomination he might belong. On the other hand, where these were wanting, no accordance in other points—no splendor of learning—no fascination of eloquence could make up for the defect.

The doctrines above stated have always been the doctrines of this Church, but they were formally adopted as such in its

Constitution ratified on the 20th day of August, 1804, as follows: "It is now further declared, that the view of the Holy Bible, which is taken, and the construction which is given to its contents, by this Church, is the same as is taken and given in the confession of faith, and the catechisms of the Presbyterian Church in the United States of America, is that accepted by the General Assembly at their session in May, 1805."

Early in this decade, in consequence of the increasing congregation, measures were taken for the enlargement of church accommodations. In 1798 its funds amounted to \$18,857, loaned to the State Treasury, and, in common with all other contemporaneous evidences of debt, suffered a depreciation by which, in 1783, they were reduced to \$3,515.68. In consequence of the war of the Revolution, the Church was temporarily disorganized and dispersed. For six years it remained without a settled minister, and divine service was discontinued for half that period. When the British *Vandals* evacuated the city, December 14th, 1782, they left nothing but the shell of the ancient edifice—the pulpit and pews having been taken down and destroyed, and the empty enclosure used, first as a hospital for the sick, and afterwards as a storehouse for provisions for the royal army. Even the right of sepulture in the cemetery was denied to the families of worshippers, who were in Charleston, after her capitulation, as prisoners of war. About thirty-eight heads of these families had been exiled, partly to St. Augustine, in 1780, and partly to Philadelphia, in 1781. The exiles in Philadelphia, even while the royal army yet occupied Charleston, anticipating a speedy departure of the foe, took provisional measures for the supply and recognition of their Church as soon as it should be delivered from thraldom. The remnant in Charleston began, from the time of the evacuation, to devise means for the repair of their dilapidated and desecrated temple, and a subscription was opened for that purpose, to which there was a general contribution, even among members of other Christian denominations. The repairs were soon completed, at the cost of \$6,000, and the renovated edifice opened and consecrated anew, to Divine worship, December 11, 1773, with an excellent and appropriate sermon, from the recently arrived pastor of the Church, the Rev. Wm. Hollinshead, afterwards D. D., on December 11, 1783, the very day appointed by Congress,

as a Day of Thanksgiving to Almighty God, for the blessings of peace and independence.

In 1772, the increased numbers and flourishing condition of the congregation, induced them to erect or complete another house of worship, in connexion with the one already established on Meeting Street. This project had originated, as early as 1772, and had made such progress that before the Revolutionary War, the walls of a new house of worship, located in Archdale Street, had been completed, the whole covered, and most of the pews put up; but it remained in this unfinished state during the eight years of the Revolutionary War, and for some time after the termination of that contest. The cost of converting the unfinished shell of the new church into a suitable place of worship, was \$6,000; and it was opened for public worship, by the Rev. Dr. Hollingshead, on the 25th October, 1787. The next year the Rev. Isaac Stockton Keith, afterwards D. D., was regularly inducted and settled as co-pastor. Of this we gave an account, Vol. I, p. 458.

The labors of the colleague pastors had been exceedingly blessed, and in fifteen years after divine service began to be performed in the Archdale Street Church, Josiah Smith, the Treasurer, informed the Church that all the pews, in both houses of worship, were taken up, and a number of applicants, for some time past, had been turned off from the want of pews to supply them—whereupon it was resolved “that a committee be appointed to examine into the practicability of making an alteration or addition to the houses of worship, so as to make room for more worshippers.” On the 13th of February, 1804, it was resolved to build an entire new brick church, of a circular form, of 88 feet interior diameter. The argument in favor of this form were: that it was the least expensive mode of enclosing any requisite area of a church—that it admitted of such a location of the pulpit and pews as brought the whole audience more completely in view of the preacher, and the preacher in view of the hearers, than any other of the usual forms of churches—that it required less exertion of the voice of the preacher to be heard than would be necessary in another form of equal area—that it was favorable to distinct hearing in the pews most distant from the pulpit. Some of these advantages, with respect to hearers, in some parts of the church, were diminished and an unpleasant echo introduced, in consequence of a partial departure

from the complete circular form, which had been recommended by the original projector, and by Mr. Mills, the ingenious architect who delineated the plan of the present circular building. The substitution of a right line in place of a segment of a circle, in the front of the church, was adopted by the building committee, to favor the erection of a steeple on the Western extremity of the church, opposite to the pulpit, and is supposed to be the cause of the echo. Mr. Mills has since completed a church, in Philadelphia, of a larger area, wholly on the circular form, in which there is no echo. In it a low voice, very little above a whisper, can be distinctly heard at a distance of 90 feet, over the gallery, and distinctly across from the two extreme points of the interior diameter.*

A proposition for pulling down the old building, which might have lasted several years, and erecting a new circular one, at the expense of \$60,000, on its site, would first have been promptly rejected, but from the agency of Providence, which overrules the hearts of man, it was after repeated deliberations, peaceably and unanimously adopted. On this occasion the venerable Treasurer of the Church, (Josiah Smith,) gave an example worthy of imitation by the minority of all deliberative bodies. The opposers of the circular form were at first very numerous; but they all successively came into the measure, with the exception of Mr. Smith. When he perceived the change that had taken place, and the final question was about to be put, he walked out; but gave up all opposition, and continued from that day to be, as he had always been before, a most active, disinterested, zealous friend of the church.

For the two years which elapsed between the pulling down

*The church to which reference is here made we suppose to be the Sansom Street Baptist Church, in Philadelphia. The ceiling of this was, we believe, not vaulted—like a dome, but was more like the interior surface of a hollow cone. The ease with which the speaker's voice could be heard are perhaps due to this method of construction. The echo in the Circular Church was painful and exceedingly annoying to the speaker. His voice returned to him, as if some one was mimicking him from beneath the pulpit or elsewhere. The chorister was wont to give out the first line from the gallery or organ loft, and the echo was very distinct and disturbing to the stranger who might at the time be occupying the pulpit. One walking up the side aisle when the church was empty would hear his footsteps repeated, as of one walking down the aisle on the side opposite. These echoes are the accidents of architecture, and are sometimes as surprising as they are unexpected.

of the old building and the finishing of the new circular one, the worshippers were accommodated with the use of the South Carolina Society's building, in Meeting street, for the performance of divine service. On the 25 of May, 1806, the Circular Church* was opened in the presence of a numerous congregation, with an appropriate sermon of each of its co-pastors: the other house of worship was for that day shut. When all demands came in, it was found that the expense of the building so far exceeded the estimate, that a large sum must be raised from the pews. To make the most of this source of income, was a matter of some delicacy and difficulty. The descendants of the founders, and of other old members, had claims to be accommodated with pews at a reasonable rate, as all the funds which had been acquired for a century past, were given up in the first instance to defray the expenses of the building. In their behalf, it was urged that they should have the first choice of pews, and that the surplus should be sold to the highest bidders. To their reasonable claims the necessities of the church were opposed. The size of the church and the number of the pews (166, exclusive of those in a large gallery) furnished the means of an amicable compromise. The northern half of the gallery was gratuitously given to the negroes. And it accommodates about four hundred of them, who are orderly, steady, and attentive worshippers. The south gallery is reserved for the future disposal of the church, and, in the meantime, it is free to all such persons as choose to worship there. It was agreed, after an animated discussion, that sixty pews should, in the first instance, be sold to whosoever might be the highest bidders; and, afterwards, the surplus should be assigned on a valuation to the former worshippers, who, in proportion to their respective claims as contributors to the old church should have a priority of choice. To favor the sale, an agreement was made with Mr. William Payne, that he should have the first choice of a pew, on his consenting to pay for it \$300 in cash, and to discount all that it sold for beyond that sum, in lieu of his commission for doing the whole business of the church, as its auctioneer and accountant. Under these cir-

*The form of the house of worship gave rise to the popular designation of the Church and congregation henceforth, as the white color of the structure which preceded it had done before. See Vol. I., p. 184.



cumstances he purchased for himself the first choice of a pew for \$605. This so enhanced the value of the subsequent sales that \$20,390 was raised in one day, from the sale of sixty pews at auction. The remaining ones on the ground floor, were chiefly distributed on a fair valuation, amounting, in the whole, to \$25,550, among the unsupplied former worshippers and others. In every case a fixed annual rent varying from \$8 to \$30, and in one case to \$40; was imposed on every pew in addition to the original purchase money. By these means upwards of \$40,000 was secured to pay for the building, and an annual income of \$3,978 (when the pews on the ground floor are all rented, and the rent thereof punctually paid) towards defraying the salaries of ministers and other contingent expenses. To the pew-holders, a fee simple title to their pews was given by the corporation, subject to be sold for pew rents due by their owners to the church, but not for any other debt whatever. The building was commenced with inadequate funds, and without any subscription, but with a strong reliance on Providence, that the pews, added to the old funds, would raise a sufficient sum to pay for the building, and be an annual source of income for all necessary expenses. These bold hopes were realized.

This congregation were generous promoters of the various objects of Christian charity. An annual sermon was preached through this period in the interests of "The Society for the Relief of Elderly and Disabled Ministers, and the Widows and Orphans of the Clergy of the Independent and Congregational Church in the State of South Carolina." Most of the members of this Society belonged to this congregation. It consisted in 1808 of forty-seven members. The annual subscription of a pound sterling and the addition of its surplus fund to the principal had given it a capital, at this date, of over \$29,000, its annual income being about \$2,000 more than its expenditures. The first Domestic Missionary Society in the South, and, it is believed, the second in the United States, was formed in this congregation in 1801, and was called "the Congregational Society for the Promotion of Religion in South Carolina." In all acts of benevolence they were encouraged and led on by their pastors, of whom Dr. Keith, being possessed of larger means than most of his profession, set them a noble example. In the following donations to this Church may be found those which belong to the



period now before us, although the list begins at a date almost a century earlier. It is quoted from Dr. Ramsay's History of the Independent or Congregational Church in Charleston, South Carolina, printed for the author at Philadelphia in 1815, and in that of Richard Yeadon, Esq., printed in Charleston in 1853.

OF THE BENEFACTORS TO THE CHURCH.

- 1704—Frances Simonds, widow of Henry Simonds, planter, gave a lot of land, on which the old White Meeting was built, 100 by 130 feet. Agreeable to the designs of her husband, long before his decease.
- 1707—Frances Simonds also bequeathed another plot of garden ground, adjoining the preceding, and one large silver cup marked H. S.
- 1730—Andrew Allen, merchant, gave a part of three several town lots, which forms a part of the burying ground.
- 1730—Lydia Durham bequeathed a moiety of yearly rents, arising on houses and her lands, on the bay of Charleston, subject to some deductions.
- 1730—Robert Tradd, the first male child born in Charleston, bequeathed to Miles Brewton, Thomas Lamboll, and Garret Van Velson, and to the survivor or survivors and their successors, the sum of one thousand pounds, current money, upon trust, that they should put out the said sum to interest, yearly, on good security, and pay the clear profits thereof, yearly, forever, unto such minister or preacher successively, as should from time to time officiate in the Presbyterian Church in Charleston, aforesaid (of which Society the Rev. Mr. Bassett was then minister), according to the form and discipline of the same, to be and remain to the proper use and behoof of such ministers and preachers, for their better support, &c.
- 1731—William Warden gave a slip of land now part of the burying ground.
- 1732—Thomas Ellery gave a piece of ground adjoining the above.
- 1737—Samuel Eveleigh bequeathed 500*l* for a pew, free of rent, to his heirs.
- 1740—Charles Peronneau bequeathed 1,500*l*.
- 1745—James Mathewes bequeathed 200*l*.
- 1754—Henry Peronneau bequeathed 500*l*.
- 1756—Benjamin D'Harriette bequeathed 500*l*.
- 1760—John Mathewes bequeathed 400*l*.
- 1761—Theodora Edings bequeathed 200*l*.
- Ann Mathewes bequeathed 500*l*.
- 1768—George Mathewes bequeathed 350*l*.
- 1769—William Dandridge bequeathed 350*l*.
- 1770—Mary Heskit bequeathed 200*l*.
- 1774—Alexander Peronneau bequeathed 500*l*.
- 1776—Othniel Beale bequeathed 150*l*.
- In 1776—and partly in 1786, eighty-three ladies subscribed and paid, for the purpose of building a pulpit in the Archdale Street Church, \$650.
- 1779—Sarah Stoutenburg bequeathed \$1,905. The current money, in this year, was so far depreciated as to be worth, on an average, not more than fourteen for one.



- Josiah Smith presented to the church a lot of land, on Archdale Street, and two tenements, which, in 1774, anterior to depreciation, cost him 4,000*l.* currency. The buildings were removed and placed on King Street, and now bring in an annual rent of \$300. The south wall of the church is built on part of said lot.
- Mrs. Mary Lamboll Thomas, in 1777, gave 2,660*l.* towards the purchase of another lot and tenement. This was, by depreciation, reduced to 1,360*l.* 4*s.* 10*d.*, and the church paid a balance of 904*l.* 18*s.* 5*d.*, due on the purchase; subject in like manner to depreciation.
- 1780—Mrs. Mary Ellis bequeathed 3,000*l.* in indents, which was depreciated by law to 129*l.* 5*s.* sterling.
- 1784—George Smith bequeathed a pew in St. Michael's Church, which, being sold in 1787, produced \$300.
- 1792—Dr. Richard Savage bequeathed 50*l.* sterling
- 1799—Widow Ruth Powell bequeathed 100*l.* sterling.
- John Scott, Jr., bequeathed 150*l.* sterling.
- 1801—Mrs. Frances Legare bequeathed a house in Tradd Street, subject to the payment of 100*l.* to the Baptist Church fund, for the education of pious young men for the ministry. The clear sum accruing to the church, from the sale of the house, was 650 guineas.
- 1806—Rev. Dr. Keith released the church from the repayment of \$300, which he had loaned to the building committee, to assist in paying the expenses of building the Circular Church, on their paying off the assessment on two or three pews, which are to remain the property of the church, and to be leased or granted, free of rent, to poorer members, especially widows—and that \$100 should be credited to Mrs. Elizabeth Bee, in payment of half the assessment on her pew.
- 1807—One hundred and forty-seven ladies gave, towards building the pulpit in the Circular Church, \$2,063.
- 1808—Rev. Dr. Keith bequeathed, by his will of that date, to the church the reversion of about \$5,000, unfettered with any binding restrictions, but with an implied trust, or rather strong recommendation, that the income alone should be expended, at their discretion, for pious purposes. The intentions of the testator were expressed in the following words: “Although I do not judge it expedient to lay upon the said church any positively binding restrictions, yet I think it proper to declare, that it is my desire and hope, that the said church should consider itself rather as the trustee, than the absolute proprietor of the said property; and, that after funding it in the manner that may be judged the most safe and advantageous, the clear profits thereof be applied, under the direction of the aforesaid church, chiefly, if not wholly, to the purpose of aiding young men, of approved piety and talents, when such assistance may be necessary, in obtaining a suitable education for the gospel ministry; or, of aiding sister churches, in supporting the ministration of the gospel, and providing for the accommodation of worshippers, in their attendance on the ordinances of the Christian sanctuary, or of aiding charitable institutions or societies, founded on Christian principles, for promoting the interests of religion, by spreading the light and blessing of the gospel among those who might otherwise remain destitute of the knowledge of the Holy Scriptures, and of the salvation which is in Christ, with eternal glory.”



1810—Rev. Dr. Keith gave the pulpit branches to the Circular Church, which cost him \$195.26.

Besides the proper estate belonging to the church, many of the individuals composing it form the society, incorporated in 1789, “For the relief of elderly and disabled ministers, and the widows and orphans of the clergy of the Independent and Congregational Church, in the State of South Carolina,” that its capital stock, amounting to \$30,000 [now about \$40,000], may, in a qualified sense, be considered as an appendage to the church. An annual collection, enforced by an appropriate sermon in its favor, is [directed] by a standing order of the church; [but it has been irregularly omitted for many years past, in consequence of the wealth of the Society, being largely beyond its wants, or the legitimate calls on its income.”]

FEMALE BENEFACTORS.

We add to the list of Benefactors a number of the Marys of the Church—of that sex, who were “last at the Cross of the crucified Redeemer, and first at the tomb of the risen Saviour”—and who, all having, in life, chosen “that good part which should not be taken from them,” have all gone to their heavenly reward.

1. Miss Elizabeth Huxham, who bequeathed a legacy of \$1,000 to the church, appropriating the income for the relief of the poor females of the congregation, who receive pecuniary relief on Sacramental occasions; besides leaving \$1,000 to the Ladies’ Benevolent Society.

2. Mrs. Eliza Lucilla Simons, who bequeathed a legacy of \$2,000 to the church, directing the income to be applied to the repairs of the church; besides leaving \$5,000 to the Theological Seminary, at Columbia. On this donation, we, learn that “Simons’ Hall” was constructed, in connection with the Seminary.

3. Mrs Jane Keith, who bequeathed a legacy of nearly \$10,000 to Miss Sarah Stevens, to be appropriated for the promotion of the spread of the Gospel Kingdom of Jesus Christ, and the glory of God. She also, in her lifetime, made many munificent donations to the church. Among the latter, was a donation of \$2,500, towards the purchase of the present magnificent organ of the church increased by a legacy of \$2,000, for the same purpose, under her will. She also presented the church with its elegant marble baptismal font.

4. Miss Sarah Stevens, who bequeathed much the larger portion of Mrs. Keith’s legacy to the Pastor and Deacons of the Circular Church, to be appropriated by them to the preaching of the Gospel to the poor of Charleston. The fruit of this munificent benefaction is thus described in the “*Southern Presbyterian.*”

5. Mrs. Rebecca Barksdale, who was, in her lifetime, an annual benefactor of the church, in the way of voluntary contribution.

6. The late Mrs Dr. Francis Y. Porcher, who was also, in her lifetime, a liberal donor [*Dr. Ramsay’s History of the Independent Church, 1815, and that of Richard Yeadon, Esq.’s History of the Circular Church, 1853.*]

This we are tempted to quote, although it anticipates, by several decades of years, the general progress of our history.



At the same time the dates go back over the period covered by our first volume. There is this advantage accruing, that there is thus an uninterrupted view given of the progress the Church has made in the 144 years which preceded the date of the facts to which we now refer, and which are mentioned in the *Southern Presbyterian* under the head of

CHURCH EXTENSION.

The most pleasing and hopeful feature of the present state of things, is the waking up of the church to a sense of her duty in regard to the spread of the gospel. The divine command, "*Go ye into all the world and preach the Gospel to every creature,*" is no longer a dead letter. There are still those in the church who plead for "a little more sleep, a little more folding of the hands," but with the church of Christ at large, it is fast settling down as a principle, that "**WHEREVER THERE ARE PEOPLE, THERE MUST BE A CHURCH.**" "Church extension" is the order of the day. This city, we rejoice to see, is in full harness, ready and willing to lay out her strength in moving forward the conquering car of the gospel. Not to speak, at present, of any of those greater, those overshadowing acts which always proclaim their own praise, we have set out to notice two of those unpretending efforts in this way, which at once deserve commendation, and indicate a hopeful advance—one in the suburbs, the other in the vicinity of the city. The rebuilding of Wappetaw Church at or near the village of Mount Pleasant.

As a preliminary remark, it is proper to state that, some years ago, Mrs Jane Keith and Miss Sarah Stevens, ladies of distinguished piety and benevolence, in this city, left a fund, in trust of the Pastor and Deacons of the Congregational Church, the income of which was to be devoted to supplying the poor and destitute with the gospel. In conformity with this arrangement, Rev. G. C. Halleck was engaged last Fall as "city missionary." The rapid extension of the city towards the northwest, indicated that region as his proper field of labor. There he found scores of families who not only had no church connection, but attended no church; their children growing up in ignorance of religious truth. A room was rented, the children were gathered into a Sabbath school, and public services for the congregation were appointed for the Sabbath day. The prospects of a permanent location being encouraging, the erection of a new house of worship was suggested. A lot was purchased at a cost of \$1,000. A neat and commodious little church—finished throughout, at a cost of \$1,100—now stands a beacon of hope and a conservator of morals to that growing suburban portion of our population. The funds for this building were contributed chiefly by a few benevolent individuals connected with the Circular Church.

The Sabbath school has now on its roll about 100 scholars, and a fine library has been contributed by the South Carolina Sunday-School Union. There are many others, both adults and children, in the vicinity who will become members of this congregation and this school. Thus has been opened here a new and important field of usefulness.

Much is due to the zeal and efforts of Rev. Mr. Halleck in advancing this enterprise. His health having failed, he was obliged to relinquish this undertaking. We are happy to learn, however, that his place is now filled by our excellent brother, Rev. W. P. Gready, a native of



this city, and a son of the church under whose auspices this enterprise was commenced. We commend it to the kind regards and fervent prayers of Christ's followers.

The numerical strength of this church in 1802 was: white members, 239; black, 166—total, 405. In 1806, whites, 256; blacks, 286—total, 542. Six whites and nineteen persons of color added during the year. For some years we find no satisfactory statistics of this church, but in December, 1810, there were 280 white members, and 235 colored members, making a total of 515 in the membership of this church. Records of the Congregational Association.

"THE INDEPENDENT OR CONGREGATIONAL CHURCH worshiping AT WAPPETAW, IN CHRIST'S CHURCH PARISH," was modelled upon the same platform with that in Charleston. Its confession of faith is expressed throughout in nearly the same words.

"In matters of Church Government," they say, "we hold it to be an inalienable right as a Christian Church to govern ourselves in such manner as to us appears most expedient and best suited to our circumstances, without control in ecclesiastical matters from any man or set of men; nevertheless, in difficult cases, we think it prudent to ask advice of such Protestant Churches and Ministers, as we may judge proper."

"As we profess not to confine ourselves to elect Pastors from any one denomination of Protestant Christians, if it should so happen that the Minister of our choice should have different opinions of Church government from that we hold, he shall be at full liberty to follow his own judgment in all matters which concern himself only; provided he makes no attempt to introduce into the Church any of the particular modes of the denomination to which he belongs; for the more effectual prevention of which it shall be a standing form in all our calls to Ministers, that they accept the charge of this Church according to the constitution thereof." These articles are the same word for word in the constitution of the two Churches, and it is further declared in both, that "The denomination of this Church, the mode of performing Divine service therein, as at present practiced, and the government thereof by its own members and supporters, shall forever remain unalterable, and no other part shall be altered but by the concurring voice of two-thirds of the members and supporters thereof." Both Churches have Deacons "to provide the neces-



sary articles for Communion, to serve the communicants, to receive charitable contributions, and to dispose of the same among the helpless poor of the congregations." Both have Wardens, two or four, to collect the pew rents, to keep in repair the Church and Church Yard, and to attend to other temporalities, and to procure supplies to the pulpit, with the approbation of the Deacons, when opportunity will not admit of taking the sense of the Church.

This Church still enjoyed the labors of the Rev. Daniel McCalla, D. D., for whose service and eventful life, pages 462 *et seq.*, and 505 of our first volume, may be consulted, and should be, if it is desired that a connected view of his character and history be obtained.

For it is one of the infelicities of the plan we have adopted that the different portions of the lives of our ministers are distributed according to the epochs into which we have thought it best for other reasons that our history should be divided. Dr. McCalla was honored with the degree of D. D., from the College of South Carolina, in 1808. But he was then approaching the termination of life. He died on the 6th of April, [South Carolina Gazette, in May, Sprague's Annals, III, 320.] 1809, in great peace, and in the joyful confidence of a better life, having been pastor of this Church for twenty years.

The following obituary too, covers briefly his entire history :

"Died on the 6th instant (April, 1809), in the 61st year of his age, the Rev. Daniel McCalla, D. D., for 21 years pastor of the Independent or Congregational Church in Christ Church Parish, S. C.

To eulogise the dead can neither confer merit on the undeserving nor add to the lustre of excellent endowments in the worthy. But when men of distinguished eminence die, to record their character is but a just tribute to their worth and a reasonable compliance with public expectation. Few men are better entitled to encomium than the subject of this paper. Born* of most excellent and pious parents, he was early instructed by them in the principles of the Christian religion, and attended on this species of instruction with uncommon expansion of mind and great seriousness of reflec-

* He was born at Neshaminy, Pa., in 1748.



tion. He received the rudiments of his education at the grammar school in Foggs-manor, Pennsylvania, under the direction of the Rev. John Blair, where he acquired a taste for classical learning, which did honor to his preceptor, and displayed the opening of a refined and manly genius. At this place he was also distinguished for his early piety, and was admitted to the communion of the Church in the 13th year of his age. When properly qualified he was removed to Princeton, where by intense application his constitution was endangered, and parental interference became necessary to prevent his falling a sacrifice to the ardor of his mind. In 1766 he finished his course at college, and was honored with the degree of Bachelor of Arts with the reputation of extraordinary attainments. Being now only in his 18th year, Mr. McCalla was prevailed upon by the solicitations of several respectable and literary characters in Philadelphia to open an academy in that place for the instruction of youth in languages and science. In this useful employment he acquitted himself with honor and with general approbation. In the meantime, in addition to his favorite studies of theology and belles lettres, he made himself acquainted with the science of medicine and the collateral branches of literature, and obtained a critical knowledge of the French, Spanish and Italian languages. On the 8th of July, 1779, he was licensed to preach the Gospel and received the testimonials of the Second Presbytery of Philadelphia of their high approbation. His popular talents soon attracted the attention of several congregations who wished to obtain his residence among them as pastor. He gave the preference to the United Churches of New Providence and Charleston in Pennsylvania, and was ordained their minister in 1774. In this situation he preached to great acceptance till the commencement of the American Revolution when a new field opened for the exercise of his eloquence, and he became peculiarly useful in directing the views and confirming the patriotism of many others as well as those of his own congregations. After the commencement of hostilities, when the troops under the command of Gen. Thompson were ordered to Canada, at the solicitation of several officers he was appointed by Congress to the chaplaincy to attend that corps. His opportunities for ministerial usefulness however were not equal to his wishes. For soon after his arrival in Canada he was made prisoner in company



with Thompson and several of his officers at Trois Riviers. After several months confinement on board of a loathsome prisonship he was permitted to return to his friends on parole and was restored to his congregations in the latter end of 1776. But the tranquility he enjoyed here was not long till it was interrupted by an order issued by the commander of the British army then in Philadelphia for apprehending him on a pretense of his having violated his parole in praying for his country. He had timely notice of this order and returned to Virginia. Having received information of his release from parole by an exchange of prisoners he returned to the uncontrolled office of his ministry and took charge of a respectable Academy in Hanover County. But it pleased the head of the Church by a train of providences to remove him once more to a station better suited to his inclinations in Christ Church Parish where in undisturbed retirement he might pursue his beloved studies and indulge his ample mind in inquisitive research. Through his whole residence in this country, though other subjects occupied a portion of his regard, his attention was principally directed to the sacred scriptures. He read them diligently in the originals and in the several languages into which they have been translated; collected and compared the various readings from many authorities and had it in design, had life been spared him, to have digested his remarks and arranged them in an order which would have rendered them useful to posterity. But infinite wisdom determined otherwise. An afflictive providence in the death, at the age of twenty-six, of a most amiable, excellent and dutiful daughter, an only child, the wife of Dr. John R. Witherspoon, accelerated the event, which frequent attacks on a constitution already almost exhausted by protracted disease must soon have been brought to pass. He bore the affliction with exemplary submission and while he felt, he blessed the hand that laid the stroke upon him. In religion he found resources sufficient to support his spirit, but not sufficient to fortify his enfeebled frame against the power of disease. In calm submission to the paternal will of God he met the King of Terrors with the composure and submission of a Christian, and sweetly resigned his soul into the arms of the Saviour, in whom he had long placed an unwavering confidence.

Dr. McCalla was in person of a graceful figure, polite, easy and engaging in his manners, entertaining and improving in



his conversation, of a lively fancy and a generous heart; of unfettered liberality and undissembled candor. He was easy of access; a friend to mankind; but peculiarly attached to men of science and religion. His powers of mind were equal to his piety and benevolence. He justly held a conspicuous place in the foremost rank of learned and good men. He was a profound scholar, combining the wisdom of antiquity with the refinement of modern literature. In biblical learning, criticism, and sacred history, he was exceeded by none. As a divine his theological opinions were founded solely on the authority of the Scriptures, and without servile attachments to party distinctions of any name, he professed himself a moderate Calvinist. On the subject of Church government he was liberal; but thought, says the writer from whom we quote, "the popular plan of Congregational Churches the most consonant to apostolic and primitive practice, and best fitted to promote the interests of piety and religion."

"As a preacher the eloquence of his manner, the perspicuity of his style, the abundant variety of his information, enforced by a manly and almost unequaled eloquence, at once charmed, convinced and interested. The subject of his pulpit addresses, never uninteresting, seldom speculative, were always calculated to inform the understanding and improve the heart. To have been languid or unbefitted under his ordinary preaching would have evidenced great insensibility or great depravity.

"As a teacher of youth he had a peculiar facility of communicating the knowledge with which he was so copiously endowed, and the peculiar happiness of commanding obedience and respect without severity or hauteur. As a man of piety and virtue, with as few infirmities as usually fall to the lot of good men in the present world, his example in every department of life was worthy of imitation, and displayed a rectitude of mind which could only result from perfect integrity of principle. His loss to the Church, to the partner of his life, to his friends and country is unspeakable. 'Well done, good and faithful servant,' and 'a mansion in Heaven is his reward.'—*South Carolina Gazette*.

Dr. McCalla published a sermon at the ordination of James Adams in 1799. In 1810 two volumes of his works edited by his son-in-law, Dr. John R. Witherspoon, were published with notices of his life by Dr. Hollingshead. These volumes



contain nine sermons on different subjects; Remarks on the "Age of Reason," by Thomas Paine, over the signature of "Artemas;" Remarks on Griesbach's Greek Testament; An Essay on the Excellency and Advantages of the Gospel; Remarks on the Theatre and Public Amusements, in thirteen numbers; Hints on Education, in fourteen numbers; the Sovereignty of the People, in twelve numbers; a Fair Statement and Appendix to the same in eighteen numbers, containing an address to President Adams; Servility of Prejudice Displayed, in nine numbers; Federal Sedition and Anti-democracy, in six numbers; a Vindication of Mr. Jefferson, in two numbers; and the Retreat, a poem.

THE CONGREGATIONAL CHURCH OF DORCHESTER AND BEACH HILL. Of the restoration of the church edifice, probably the oldest now standing in South Carolina, and the revival of the church organization after the Revolution we have made mention, Vol. I. p. 566.* The Rev. James S. Adams, who was one of the original members of the Congregational Association of South Carolina, remained in charge of this Church until the 5th of March, 1805, when he resigned on account of declining health. During his ministry of six years he had been "*greatly beloved and eminently successful* in the work of the ministry. But the loss of his first wife and children, as was believed through the insalubrity of his situation, and his own very feeble health, induced his return to the healthful air of his native hills, in York District where he was born. His resignation was reluctantly accepted by the Congregation, who in a letter highly complimentary to him, signified their

*Dec. 1, 1800. The Congregational Church of Dorchester and Beach Hill was first organized and the churches used alternately for public worship about A. D., 1700. The first, of brick, now stands in the Parish of St. George, Dorchester, on a tract of ninety-five acres. The other, of wood, was destroyed long since by fire or material decay and was on another parcel of land, of ninety-five acres in the Parish of St Paul. This is the land given to Trustees, of whom Dr. Stevens, deceased, was the last survivor. By the removal of most part of the worshippers with their minister, Rev. John Osgood, about forty years ago, said churches have been neglected, and fallen into a decayed state, and for some time past, no worship of any kind has been regularly carried on in the Parish of St. George, Dorchester. The petition for the Act of Incorporation also speaks of the said two tracts and one-twenty-sixth part of undivided land around Dorchester, given in trust for said Church. The records in 1802 speak of the fourth payment of Madam Fenwick's legacy as received, and the fifth in 1803, another in 1805, and so on in 1816, 1818.



appreciation of his services and their regret at the separation. Mr. Adams was reported among the absentees at the meetings of the Association until early in 1809. He had addressed them on the 26th of November, 1808, from Lincoln County, N. C., requesting a dismission from their body, giving reasons for his absence since his removal from the Lower Country. His reasons were sustained and his request was granted. The Church then called the Rev. B. M. Palmer, pastor at Beaufort, who must have visited them, as there is evidence that \$27 were paid him for services. Failing in this application they request Dr. Hollingshead, June, 1805, to aid them in their efforts to secure the labors of a settled minister, offering a salary of \$860. They request, Dec. 30, Rev. Mr. McIlhenny to serve them, and he consents to do so [1806] as long as he shall remain in that vicinity. The number of members in the Dorchester Church in 1804 was twenty-six, white; sixteen, black; total, 42. The church received the fourth payment from Madam Fenwick's Trust Fund [see Vol I., p. 569.] in 1802 and the fifth in 1805.

Historically related to this is THE CONGREGATIONAL CHURCH OF MIDWAY, LIBERTY COUNTY, GA., which migrated from Dorchester, S. C., in 1752-54, (Vol. I., p. 268, 269, 376, 377.) had enjoyed the labors of the Rev. Abiel Holmes, afterwards D. D. In May, 1784, Mr. Holmes being in South Carolina, and the Midway Church learning of his intention of entering the ministry, made application to him to preach for them one year. He consented to their proposal, and in the following August commenced his ministerial labors among them. In June, 1785, being about to return to New England, he was solicited by the Church and congregation to receive ordination and to become their pastor. For this purpose he was ordained at New Haven on the 15th of September, 1785. The ordination took place in the College Chapel the day after Commencement in connection with the *Concio ad Clerum*, which was delivered on that occasion. He returned to Georgia in November following, and assumed the pastorate of Midway Church. His health becoming impaired he went to the North in the Sumner of 1786, and, instead of returning to his charge in the Autumn, as he had intended, he made an arrangement with his friend, Mr. Jedediah Morse, afterwards Rev. Dr. Jedediah Morse, then a tutor in Yale College, by which an exchange of duties and place was effected.



Mr. Morse resigning his place as tutor, and Mr. Holmes taking *his* place in the tutorship. Mr. Morse was ordained on the 9th of November, and the next day set out for his place of destination in Georgia. Here he remained about six months, during which time overtures were made to him of settlement from James Island, Sunbury and Savannah. Mr. Holmes having held the tutorship for a year, returned to his charge in November, 1787, and continued in great harmony with his people until 1791, when ill health compelled him to leave the State, though he always remembered with great affection the Church and society at Midway. He was succeeded in December, 1791, by Cyrus Gildersleeve, who first preached as a licentiate, was ordained by the Presbytery of New Brunswick, in 1792, and continued in this pastoral charge till 1811.

THE INDEPENDENT PRESBYTERIAN CHURCH OF STONEY CREEK. This Church was fully organized with pastor, elders and deacons, ordained with prayer and laying on of hands, and held that "such churches as have not officers so ordained are disorderly, there being something still wanting; but at the same time believed that every particular Church of Christ is independent; and that no one Church hath any priority or superintendency above or over another." It therefore was not represented in Presbytery. Its pastor, however, Rev. James Gourlay, was a member of the Presbytery of Charleston, incorporated in 1790. He continued Pastor of this Church till his death, Jan. 24th, 1803.*

*The following is his epitaph: "Sacred to the memory of the Rev. James Gourlay, who presided as Minister about thirty years over the congregation of Stoney Creek Church, much beloved by his flock, and esteemed by all who had the pleasure of his acquaintance. He was a native of Scotland, and departed this life on the 24th of Jan., 1803."

This stone is erected by his affectionate congregation as a memorial of their respect for his long and faithful labors among them, in the Gospel of Jesus Christ." MSS. of Rev. Robert M. Adams.

There is found among Mr. Gourlay's papers the following project of an Association for the promotion of religion; but whether it ever went into operation we have no knowledge.

The subscribers, ministers and representatives of certain congregations of Christians in Beaufort District, conceiving that by uniting together for the purpose of religious improvement and the extension of the Redeemer's Kingdom, they may obtain so desirable an end, do agree to form ourselves into a society for these general purposes, as well as for any

As far as appears from the records of the Church there was no pastor or supply for the next four years, when the Rev. Robert Montgomery Adams from Scotland was called and settled. Mr. Adams, as appears from his papers, was engaged as a student, preparing for the ministry at Edinboro' from the year 1794 to April, 1800. He was tutor in the family of H. Gavin Park for over three years, as was usual with candidates for the ministry, who needed the income such services procured. The certificates of his Theological Pro-

other which may conduce to the particular benefit of our congregations, and to be governed by the following Rules and Regulations :

1st. This society shall be called the Protestant Union and shall consist of the pastors and congregations of any Christian Protestant denomination, whose tenets agree in the main with what is mentioned in the following Rule :

2d. We agree to admit into this Society any Congregation whose articles of faith are, the Unity of the Godhead in three distinct subsistencies, Father, Son and Holy Spirit; the necessity of Divine Grace to renew the heart, and the all sufficiency of the atonement, mediation and righteousness of the God-man, Christ Jesus; and in the operations of the Holy Spirit, as, also, of the absolute necessity of holiness in heart and life without which no one can see God. We reject no one from our Society upon the account of any differences in rites and ceremonies as far as these may be implied or expressed in the Holy Scriptures.

3d. The Society shall have one general meeting in the year at such time and place as shall be agreed upon at each meeting.

4. The Society shall consist of the Pastor of each Church or Congregation, and of one or more lay delegates, but not exceeding three.

5. The objects of the meeting shall be to enquire into the State of religion in the bounds of each Congregation, to settle disputes that may arise between the Pastor and his people, but in this respect only as an advisory council; To assist vacant congregations with ministerial services occasionally; to watch over each other in love, and to excite and animate one another in a holy walk and life, and generally and specially all such things relating to church government as may be brought before it.

6. The meeting of the Society shall always begin and end with prayer, and these meetings shall never separate without participating together in the most Holy Communion of the Lord's Supper, to which all worthy communicants of any Protestant Church may be admitted.

7th A Moderator and Secretary shall be chosen at each annual meeting for that period and to remain in office only during the meeting. His powers are to observe order in the transactions of the Society, to put the questions, &c. The Secretary is to keep a fair account of the minutes, &c.

8th. At the opening of the annual meeting an appropriate sermon shall be preached by one of the pastors, and the meeting close with the same by another, besides intermediate discourses agreeably to circumstances.



fessors yet exist which reveal the care taken by the Church of Scotland in the training of their ministers.*

He was licensed by the Presbytery of Ayr, September 30, 1801. The certificate of his licensure is as follows :

At Ayr, the thirtieth day of September, one thousand, eight hundred and one years: Which day the Presbytery of Ayr, having taken into consideration, that Mr. Robert Adams, student in Divinity, after passing the requisite course of study at the University, had laid before them satisfactory testimonials from the Professor of Divinity, respecting his proficiency, his character and his having delivered the usual Discourses; that their Committee of private examination had reported him as qualified to be entered on public probationary trials and that the concurrence of the Synod thereto having, in consequence of intimation to Presbyteries, been obtained in due form, Mr. Robert Adams had accordingly been admitted to said trials, all of which he having gone through; Did on a review of his whole appearances declare their satisfaction with the specimens he had given of his qualifications to be a licentiate of this Church, and authorize their Moderator to license him. Whereupon the questions prescribed by the 10th, Act of Assembly, 1711, were put to him, to all which he gave satisfying answers; also the Act, 1759, against Simoniacial practices was read to him, and then he did judicially subscribe the Formula. After which the said Mr. Robert Adams was licensed by the foresaid Presbytery to preach the Gospel of Christ and exercise his gifts as a Probationer for the Holy Ministry, and he is allowed an extract of this his license in common form when called for.

Extracted by WILLIAM PEEBLES, Pres. Clk.

He preached at Camregan from 1801 to 1804. From 1804 to 1806 he was assistant Minister to Dr. Gordon at Sorn. A new society was formed in this parish which called him as their minister on a salary of £100 Sterling, whose house of worship was to be in Sorn or Cattune. Not wishing to divide the parish he prudently declined this offer. Migrating to America, after some short time spent as an assistant teacher

*EDINBURGH, 25th April, 1800.—That Mr. Robert Adams was enrolled as a student of Divinity here in the two last sessions; that he attended the hall for a very short time on each of them; that he delivered a Lecturé and Exegesis, both of which I approved as certified by

A. HUNTER, S. T. P.

"That the bearer Mr. Robert Adams hath been enrolled here as a student of Theology for four sessions, 1794, 5, 6 and 7; That he attended the Theological Lectures so assiduously through the three former sessions as not to have been noted absent in any one of them above eight or nine times, and that in the last he was present for the first month, but seldom afterward; that he delivered a homily during the currency of these sessions, and that so far as is known to me his behaviour hath been in all respects unblamable and suitable to his profession as certified.

ROBERT FINDLAY, S. S. Theo. Prof.

Glasgow, Nov. 18, 1798.



under Dr. Buist in the College at Charleston,* he became pastor at Stoney Creek in Prince William Parish, Beaufort District, South Carolina, in 1807.

Mr. Adams, in a letter to his parents, speaks pleasantly of his new home: "In my letters of last summer," says he, "I gave you an imperfect description of this part of the United States. The Parish of which I am minister is reckoned one of the most wealthy and beautiful of the whole State. Many of her gentlemen are possessed of an immense number of slaves, and, of consequence, very ample landed property. Their crops of cotton, rice, indigo, and others, are very abundant. Their mansions sometimes splendid, with every elegance and luxury. Some of the most respectable and worthy of them are members of my church, and elders of the congregation. The funds of the church are sufficient to pay their clergyman and defray every necessary expense. I have enjoyed as good health since I came to America as ever I did in Europe. Last summer my congregation gave me leave of absence five months, and will do the same this summer, by which time I shall be enured to the climate." After writing a letter to Rev. B. M. Palmer, of Beaufort, (afterwards D. D.) to secure him lodgings there, where he had spent the preceding summer, he alters his mind, resolving to spend the summer at Rock Spring, in the neighborhood of which he had a church erected, and where he regularly officiates. "At Rock Spring and at [redacted] there are twelve families, who make these places their summer residence, and who are the most wealthy and respectable in St. Luke's Parish. The society at Rock Spring is certainly the most pleasant and amiable I have ever met with in the course of my life. They are all people of good information, some of them extremely rich, and their sole occupation during the Summer months is to enjoy themselves. They exhibit human felicity in its fairest forms. The public dinners are both frequent and splendid, and every evening, Sundays excepted, are devoted to the charms of music or the pleasures of conversation. If rational enjoyment, combined with elegance of taste and agreeableness of manners, is anywhere to be found, it is at Rock Spring. I administer the Lord's Supper at my new church on the second Sabbath in September, and will be assisted by two Presbyte-

*Historical Sketch of the Charleston College, Vol. XII. American Quarterly Register, p. 168.



rian clergymen, Mr. Beck and Mr. Crawford. I do not know if you have heard of Mr. Crawford. He is possessed of very ample property, of very respectable character, and I am told is a man of talents, but his delivery is not agreeable. He and Mr. Beck have a church about thirty (?) miles from Rock Spring, where they alternately officiate, without salary, as they are both independent. I think it would be an object worthy our attention to have these gentlemen members of our Presbytery, which I believe they very much wish." There then follow some remarks about Dr. Kollock, with certain speculations as to the strength of Presbytery, (if they had the new church built for him, Prince William's, Saltkehatchie and Pon Pon^{*} together,) with some few gentlemen in North Carolina,* and should meet now in North Carolina and now in Georgia. Mr. Adams was accustomed to write the first draft of his letters, mingled up with snatches of sermons, in a very obscure hand, while his careful writing was plain, and often beautiful. We do not know to whom this letter was addressed, probably to Dr. Buist, nor are we certain that we have rendered every word correctly.

Notwithstanding the glowing description, *couleur de rose*, above given of society in Prince William's and St. Luke's, he confesses to another friend that he "has had to contend with those who blasphemed the name of the Divine Majesty, violated the sanctity of the Holy Sabbath, and opposed or neglected the worship due to His most holy name in the family."

His lists of communicants, found scattered among his papers, embrace names of the most respectable families of the neighborhood, as Postell, Wigg, Baker, Kensey, Jenkins, Taylor, Main, Farr, Bowman, Roberts, Forshae, Pilot, North, Neufville, Webb, Cuthbert, Doylie, Hutson, Hutcheson, Findlay, Richardson, Fraser, Love, Gadsby, Chancey, Davis, Johnstone, Frampton, McLeod, Heyward, Cuthbert, Lambright, Porcher, Metier, Ferguson, Pringle, Getch, Shepheard, Morrison, Gilbert, some of whom may have been occasional communicants from other neighboring churches

At this point a report of the hiring of the pews shows the following names as the supporters of the church: James Bowman, Frederick Fraser, Charles Love, J. R. Pringle, J. E.

*Dr. Buist had written to him March 24, 1808: "Two Ministers from North Carolina have written to me, proposing to be admitted members of our Presbytery."



McPherson, John A. Oglevie, J. A. Cuthbert, A. F. Gregorie, Robt. Reid, Wm. Heyward, Jno. Frampton, Jno. McLeod, Wm. M. Hutson, Kenney J. Jenkins, Christopher T. Danner, W. H. Williamson, J. Lockwood, J. S. Taylor, Mrs. Maine, Dr. Richardson, Ed. Neufville, Jno. Izd. Wright, R. Brown, Josiah Heyward. By Dr. Ramsay, the Stony Creek church is represented as not only Presbyterian, but as connected with the Presbytery of Charleston, of which its minister, Robert M. Adams, was a member. (See his History, Vol II, p. 25, published in 1808.)

THE CONGREGATIONAL ASSOCIATION OF SOUTH CAROLINA.

An application made towards the close of the year 1800, by the INDEPENDENT CONGREGATIONAL CHURCH in the neighborhood of WAYNESBORO', BURKE CO., GEORGIA, to the ministers of the Congregational Churches of Charleston and its vicinity, for the ordination of a pastor, gave origin to the "Congregational Association of South Carolina," which was organized on the 25th of March, 1801, and remained in existence for twenty-one years. The circumstances, as set forth in the first pages of their records, are as follows :

"Application having been made some time in the latter end of the year 1800, by Mr. Loami Floyd, a candidate for the ministry, to the Rev. Dr. Hollingshead and the Rev. Dr. Keith, of Charleston, and to the Rev. Mr. Adams, of Dorchester, to concur in setting him apart, by solemn ordination, to the sacred office; and, also, to assist him in soliciting the concurrence and aid of such ministers in the neighborhood of Charleston, on the solemn occasion, as they might think proper to have associated with them in this important transaction; application also having been made, by letter, from the Independent Congregational Church in the vicinity of Waynesboro', Burke County, in the State of Georgia, to the ministers of the Independent Congregational Churches in and near Charleston, to set aside Mr. Loami Floyd to the ministerial office, that he might more effectually exercise the functions of his ministry among them; the above named gentlemen, to whom these applications were first presented, agreed to take the advice of the Rev. Mr. McCalla, of the Independent or Congregational Church of Christ Church, and the Rev. Mr. Price, of the Presbyterian Church of James' Island; and, if the way should be clear in other respects, to



request their attendance with them at the solemnity, at such time and place as may be agreed upon by them jointly.

"In the meantime, the Rev. Dr. Hollingshead, having conferred on the subject of Mr. Floyd's application, gave it to him as their opinion, that, though they could not determine what might be the mind of the ministers in the vicinity who ought to be consulted on the occasion, yet it would be proper, before any regular proceedings could be had in the business, that Mr. Floyd should furnish them with a more particular account of the church of which he is invited to take the pastoral charge; and that, as Mr. Floyd is a stranger to them, and has belonged to another connection, it would be proper he should produce a certificate of his good standing with that connection at the time of his withdrawing from them.

Mr. Floyd, accordingly, on the 19th of January, 1801, presented to Dr. Hollingshead and Dr. Keith a certificate of his not having been accused of any immorality when he withdrew from the Methodists, signed by John Garven, Secretary of their Conference, held at Camden, dated January 6th, 1801. This certificate being satisfactory, invitations were sent to the Rev. Dr. McCalla, the Rev. Thomas N. Price, and the Rev. James S. Adams, requesting their attendance in Charleston on the 25th of March, if that day should not be inconvenient to them, to proceed to Mr. Floyd's examination, and, if approved of, to set him apart by prayer and imposition of hands to the work of the ministry.

Agreeably to this invitation, the following gentlemen, the Rev. Dr. Hollingshead, the Rev. Dr. Keith, the Rev. Messrs. James S. Adams and Thomas H. Price, met at the Rev. Dr. Hollingshead's, on the 25th day of March, 1801, and they agreed to form themselves into an Association; to assume the style and title of The Congregational Association of South Carolina, and the Rev. Dr. Hollingshead being appointed Moderator, opened the Association with prayer, and Mr. Price was chosen Scribe.

The following account of the Independent Congregational Church, near Waynesborough, was laid before the Association:

"We, the underwritten, a Committee of the Independent Congregational Society, in the vicinity of Waynesborough, Burke County, Georgia, being desirous to have the gospel preached among us, together with the administration of all its ordinances, do represent our situation to the Rev. William



Hollingshead, D. D., the Rev. Isaac S. Keith, D. D., the Rev. Daniel McCalla, M. A., the Rev. James Adams, and the Rev. Thomas Price, and the other Ministers of their vicinity, whom they may think proper to consult on the occasion."

"On the eleventh day of August, in the year of our Lord 1790, a charter of incorporation for our congregation was obtained from His Excellency Edward Telfair, Governor of the State, who had been authorized by an Act of the General Assembly, passed the 23d day of December, 1789, to grant such charters of incorporation."

"On the 20th of September, 1790, Mr. Henry G. Caldwell was received as minister, and on the 3d day of March, 1794, he resigned the appointment. Since that time we have had no established minister, or regular performance of Divine worship. In the Spring of 1799 Mr. Floyd was introduced to the congregation by one of its members, but Mr. Floyd being at that time engaged as an itinerant preacher, could not make a permanent settlement, and only visited us at convenient intervals. He was requested then to become the pastor of our congregation, but his engagements prevented him from giving us any decisive answer. In January, 1800, he returned to Georgia, and expressed a wish to render us his ministerial services. The congregation made arrangements for his support, and a regular ministry, we hope, is only wanting to organize the congregation in a proper manner."

"Excited some time past by the same desire which now prevails among us, we addressed the Ministers of the Independent Congregational Church, in Charleston and its vicinity, requesting the ordination of Mr. Floyd. We return you our thanks for your attention to our request. As you, however, thought it not sufficiently explicit, we are willing to give all the satisfactory information on the subject in our power. We hope that what has been said will merit your attention, and that our recommendation of Mr. Floyd will justify his being ordained, and enable him to perform the various ministerial functions as pastor of our congregation."

(Signed,) " DAVID ROBINSON.
" " JOSHUA E. WHITE.
" " WILLIAM DOUGLASS.
" " J. WHITEHEAL.
" " AMOS WHITEHEAD.
" " ALEX'R CARTER.
" " GEO. POYTRESS."



Mr. Floyd was ordained, in pursuance of these proceedings, in the Independent (or Congregational) Church, in Archdale Street, March 26, 1801, Dr. Hollingshead preaching the Sermon from Romans x., 15. Mr. Adams offering the ordination prayer, and Dr. Keith delivering the charge to the pastor. A letter was addressed to the Church in Burke County, informing them of the fact, and of the hope the Association entertained that his ministry among them would be abundantly blessed.

At a subsequent meeting the following resolutions were adopted for their better regulation, till such time as a more ample Constitution should be adopted, (pp. 17-19):

Resolved, 1. That this Association presumes not to exercise any authority over the Churches with which its members are in connexion, it being our opinion that every Church has a right inherent in itself to be governed, on the principles of the Gospel, by its own members.

2. That a perfect equality be preserved among the members of the Association.

3. That the stated meetings of the Association be held on the second Tuesdays in May and December, at such places as may be agreed upon at each time of adjournment.

4. That a Moderator and Scribe be chosen at every stated meeting.

5. That every meeting of the Association be opened and concluded with prayer, and that the business before the Association be attended to in order.

6. That the object of the Association being humbly to endeavor to promote the Kingdom of Christ in the world, the members agree, as far as may appear expedient to each one, to report the state of religion in the society with which he is connected, and that means be proposed for promoting the interests of religion, and maintaining its life and power in our congregation.

7. That the Association also receive and consider applications from churches to ordain their ministers.

8. That the Moderator, with the concurrence of any member, may call an occasional meeting of the Association, when they shall think it expedient.

9. That a fair record be kept of the proceedings of the Association, in a book provided for that purpose, and that there



be a stated clerk, who shall have the custody of said book, into which he shall transcribe the minutes of the Association, and whatever other papers they may think proper to insert in it, and that said book be produced at every meeting of the Association.

10. That the Scribe shall furnish the stated Clerk with a correct copy of the minutes from session to session.

The Rev. Drs. Hollingshead and Keith were appointed a committee to suggest a plan for providing a fund for promoting the interests of religion. This committee reported that there are many indigent and ignorant families in the State, and some considerable districts entirely destitute of the Gospel, which might be benefitted by the well directed exertions of a society to be formed for this purpose; that subscription papers should be offered to persons in their own connection; that if a sufficient amount could be raised among their own denominations, others should not be solicited. (See also Keith's Works, p. 267.) That two objects should be principally aimed at, the distribution of books on the most necessary subjects of religion, which was all they could probably do at first, and when their funds should be sufficiently enlarged, the sending out of missionaries to preach the Gospel where people were unable or unwilling to support ministers among themselves. Funds were to be raised by annual subscriptions of members, by donations of others not members, by charity sermons, and by the publication of small tracts, the profits of which, though small, might enhance the stock of the society. These recommendations of the committee were approved. Members were to give five dollars as a donation, and to subscribe five dollars annually. Some fifty subscribers were soon obtained, whose subscriptions would yield \$250 annually; some \$750 were subscribed by members, as donations, and some \$530 by persons not wishing to become members, and thus the projected society was ushered into existence on the 12th of January, 1802.

The original members of Congregational Association of South Carolina, at its formation, in 1801, were the Rev. Wm. Hollingshead, D. D., the Rev. Isaac Stockton Keith, D. D., The Rev. James S. Adams, and the Rev. Thomas H. Price. The Rev. Loami Floyd became a member on his ordination, March 26, 1801, and the Rev. B. M. Palmer on the 28th of



April, 1804. The Rev. Drs. Hollingshead and Keith, and the Rev. Mr. Price, were originally Presbyterian Ministers, and the Rev. Mr. Adams, previous to his ordination, in 1799, was a Licentiate of the Presbytery of Orange.

During this decade THE CHURCH IN BEAUFORT re-appears, now an Independent or Congregational Church. In our first volume it appears as a Presbyterian Church, having its connection with the old Presbytery of Charleston. (pp. 279, 322, 400, 402, 474)

It is in connection with this church that we first meet with the name of B. M. Palmer. He was the fourth of the sixteen children of Job Palmer, and his eldest son, and a grandson of the Rev. Samuel Palmer, who died in 1775, the only minister for forty years, and for most of that time the only physician of Falmouth, Mass. The father, Job Palmer, migrated to Charleston before the War of the Revolution, was exiled by the British to Philadelphia, where, in a fortnight after the arrival of his parents in that city, B. M. Palmer, the first of that name, was born on the 25th of September, 1781. From early life Dr. Palmer was equally distinguished for exemplary morals and piety, and high talent, and the promise of boyhood and youth was fully realized in ripened manhood. He received his school education at the College of Charleston, under Rev. Bishop Smith, who then presided over that institution, and graduated at Princeton College, under Dr. Samuel Stanhope Smith, greatly indebted to his pastor, Dr. Keith, by whose efforts the means of pursuing his education were furnished. He studied divinity under Drs. Hollingshead and Keith, and was licensed on the 7th of June, 1803, by the Congregational Association of South Carolina. He preached to a Congregational Church, organized in Beaufort, which soon sought him as their pastor in the following terms:

“TO THE REVEREND THE MODERATOR OF THE CONGREGATIONAL ASSOCIATION OF SOUTH CAROLINA.

“BEAUFORT, S. C., December 4th, 1803.

“Reverend Sir and Gentlemen:

“The Independent or Congregational Church in Beaufort having received satisfaction in the ministerial labors of the Rev. Benjamin M. Palmer, who was licensed by you lately, and having given him a call, unanimously, to undertake the office of Pastor to the said Church,



request you to ordain him to this office, agreeably to your forms and institutions.

"In behalf of the Church,
"We are, &c.,

"STEPHEN LAWRENCE, }
"JAMES E. B. FINLEY, } *Deacons*
"SAMUEL LAWRENCE, SEN., }
"JOHN BENTON, " *Wardens.*

Mr. Palmer was ordained, pursuant to this request, at Beaufort, on the 28th of April, 1804. At this time the Church had 18 white and 2 black members. In 1806 the number of white members was 24, of black 6. The Independent Church of Beaufort was incorporated December 21, 1804. (Statutes at Large, Vol. VIII., p. 223.)

A "Plan of Union" proposed by the General Association of Connecticut in 1801, and adopted by the General Assembly of the Presbyterian Church in America, to take effect in the mixed population of the new settlements, provided, that if any Church of the Congregational Order should call a Presbyterian minister as their pastor, the Church might still conduct its discipline on Congregational principles, the minister being subject to his own Presbytery; any difficulty between the minister and his Church, or any member of it, should be referred to the Presbytery to which the minister belonged, if both parties should agree to it, otherwise to a council, one-half Congregationalists and the other half Presbyterians, mutually agreed upon by the parties.

Congregations might be composed partly of Presbyterians and partly of Congregationalists. They might agree in choosing and settling a minister. In this case, the Church should choose a Standing Committee from its communicants, whose business it should be to call every member to account who should conduct himself inconsistently with his Christian profession, and give judgment on his conduct. If the person condemned be a Presbyterian, he shall have liberty to appeal to the Presbytery; if he be a Congregationalist, he may appeal to the body of the male communicants. In the one case the decision of the Presbytery shall be final, unless the Church appeal to the Synod, or from that to the General Assembly. If he be a Congregationalist, he may appeal to the body of the male communicants, and from this an appeal may be made to a mutual council. If said Standing Commit-



tee of any Church shall depute one of themselves to attend the Presbytery, he may have the same right to sit in Presbytery as a Ruling Elder of the Presbyterian Church. This Plan of Union is found in the Assembly's minutes of 1801, pp. 221, 224 and in Baird's Digest, p. 555.

There is a remarkable coincidence of dates between the origin of The Congregational Association of South Carolina and that of The Plan of Union. The former was organized on the 25th of March, 1801, and the Overture of the General Association of the State of Connecticut to the General Assembly of the Presbyterian Church of the United States bears date in the same year. The Plan of Union was adopted by that Assembly on the 29th May, 1801, and was ratified by the General Association of Connecticut before the meeting of the Assembly in 1802. It remained in force until it was abrogated in 1837, a year memorable in the Presbyterian Church in these United States.

But though these two acts were cotemporaneous, or nearly so, there was this difference, that the Southern organization was intended to separate the Congregational element from the Presbyterian, by providing a specific organization for the former; while the Northern plan was adapted to accommodate the state of affairs in a newly settled country, so that *Presbyterians and Congregationalists could be members of one and the same Church*; the discipline to be conducted, if the party were a Congregationalist, as far as possible after the Congregational form, and if a Presbyterian, as far as possible in accordance with the form of the Presbyterian Church.

A good understanding between Congregationalists and Presbyterians had existed in earlier times. Of this "the Heads of Agreement" drawn up by the ministers of London in 1690, for a basis of Union between the two sects, is an evidence. Of this, Increase Mather, President or Rector of Harvard University, being then in England, was greatly instrumental. The principle of Presbyterianism, of higher and lower courts, had also been introduced, in a modified sense, in the Saybrook Platform, adopted in Connecticut in 1708, which, besides the ASSOCIATION of the pastors of a particular district, provided for a CONSOCIATION, covering a larger district, to which these Associations should report, and the decision of which should be final.



CHAPTER III.

IN the preceding chapter we have given such an account as we have been able to compile of the Independent or Congregational Churches of the Low Country. We have seen them separating themselves more distinctly from their Presbyterian brethren and organizing themselves for more independent action. We now turn to those Churches more strictly Presbyterian. The first we mention is the FRENCH PROTESTANT CHURCH OF CHARLESTON, the only survivor of the Huguenot Churches of the Low Country or of the States. It had lost its house of worship, we have seen, vol. I, 570, in the great fire of June 13, 1796. It was rebuilt in 1800,* but the congregation had been dispersed. The Rev. Marin DeTargny, whose register begins January, 1805, seems to have ministered to the people till 1808. The last entry in his register is in November, 1807. From this date to the end of this decade the Church was without a pastor.

The FIRST PRESBYTERIAN CHURCH in the city of CHARLESTON continued to enjoy through the larger part of this decade the labors of its beloved pastor, the Rev. Dr. Buist. On the 28th of October, in the year 1805, he was appointed by the Trustees of Charleston College, Principal of that institution. He had for years taught a large grammar school, which he now removed to the college building. His assistants were a Mr. O'Dunovan, of Ireland, the Rev. Robt. M. Adams, of Scotland, Mr. Hedley, an English Episcopal Minister, Mr. Raphael Bell, afterwards a licentiate of Charleston Presbytery, Mr. Assalit, a French teacher, and Mr. (afterwards the Hon.) Mitcheli King. The plan of the college was to educate boys for practical life, or for the learned professions. The course marked out for the first class was arranged for nine years, that of the second class for eleven years. There were about one hundred boys in the various stages of education, none of whom graduated under Dr. Buist's administration, no class having attained a higher rank than that of Sophomore. Dr. Buist had the choice and superintendence of the subordinate teachers, confining his own instructions to the highest classes which were co-ordinate with those of the college proper. For

*Daniel Ravenel, 1799 Mills.



this position he was eminently qualified, both because of his own attainments in classical learning and his ideas of college discipline. (Am. Quart. Register, vol. XII., p. 168.) Under his guidance the college attained a respectability it had not acquired before, and if his superintendance could have continued longer, it would have passed, ere long, from the character of a grammar school which it substantially was, to an institution for the higher branches of learning and science. Dr. Buist retained his Scotch notions of Presbyterian Church government, but he cautions his friend, Robert M. Adams, against pushing them too far. "You know enough from your own people," (those of Stoney Creek) he says, "to find that we cannot carry the principles of Presbyterianism to their full extent in this part of the world; and we must rather do what we *can*, than what we *wish* or think *best*." (MS. Letter, Feb. 29, 1808.) It was through him that the old Presbytery of Charleston made its overture for union with the General Assembly in 1804, "but without connecting themselves with the Synod of the Carolinas." (Vol. I, p. 675.) The Hon. Mitchell King, to whom he was partial, and who was invited by him to occupy a situation as teacher in the College, informs us as to his general habits. In his (Dr. Buist's) very short absence from the College, his communications in respect to its government were ordinarily made to him. He owned a farm, about four or five miles from town, where he ordinarily spent his Saturday holiday. Thither Mr. King sometimes accompanied him, and almost every Saturday he dined with him. "From early life," says Mr. King, "he was a great student, and his love of learning and knowledge seemed to increase with his increasing years. When he was first called to the ministry, he composed a great number of sermons, which, after his marriage, and with the cares of an increasing family, and the labors of conducting an important literary institution, he was, in a great measure, obliged to continue to use. His excellent delivery still recommended them to his hearers. Had he been spared, and enabled to give himself to the composition of new sermons, it is confidently believed that, with his increased learning, and experience, and knowledge, he would have left works behind him which the world would not willingly let die. The sermons which were published after his death were among his early productions, and are by no means to be re-



garded as adequate specimens of his attainments and abilities in the later period of his life. It is hardly necessary to say that, with his literary tastes and great diligence, he was a proficient in various departments of learning. While he was a student at the University, as well as afterwards, he was passionately fond of the study of Greek. I have heard him say that, during his college course, he was accustomed frequently to start from his sleep and find himself repeating some favorite Greek author."

But the life of Dr. Buist was cut short "in the midst of his days." On the 27th of August, 1808, he had invited a friend whose wife, with her infant child, was suffering in health, to accompany him to his farm, hoping the jaunt might be beneficial to both. On the way he complained of feeling unwell, on the next day, being Sabbath, a physician was sent for, and on Wednesday night, August 31st, at half-past 11 o'clock, he expired, after an illness of only four days, in the 39th year of his age. He was interred in the Scotch Church-yard, in a spot of ground he had some time before chosen, attended by the Masonic Lodge, the St. Andrew's Society, the congregation, the College boys, headed by their Masters, and a number of friends. A greater concourse of the citizens has never, I understand, been witnessed in this city." (The Letter of Chas. E. Rowand to the Rev. Mr. Adams, Rock Spring, near Coosahatchie, dated Sept. 14th, 1808.) His funeral service was performed by his intimate friend, the Rev. Dr. Furman, of the Baptist Church. More elaborate eulogies have been pronounced upon him, but we here produce the following closing portion of a sermon delivered by Rev. Robert M. Adams, of the Stony Creek Church, in the First Presbyterian Church, Charleston, probably on a communion occasion, some short time after his death, which we have met with among Mr. Adams' manuscripts.

"These reflections on the universality and consequences of death recall forcibly to our remembrance the decease of your late worthy and ever to be lamented Pastor. If, in the circle of your domestic connections, you have had a friend or a brother whom you tenderly loved, whose name was dear to your heart, and in whom you experienced all that affection can confer or virtue adorn, the tear of sensibility must run down at the recollection of your loss.

"Let us contemplate him, for a moment, as a man, as a scholar, and as a minister of the Gospel.



" As a man—he was distinguished by those qualities which adorn human nature, and add to the splendor of illustrious intellectual power, the charms of pure and energetic virtues. Possessed of those superior endowments of mind with which few of the sons of men are favored on an equal, and almost none in a superior degree, he shone as a star of the first magnitude, keen and penetrating, he, at one intuitive glance, discriminated characters, and was able to appreciate worth and excellence. He looked beyond the external appearance, and entered deep into the recesses of the human heart. Hence, he detected the pretensions of arrogance, and exposed the concealed artifices of hypocrisy. With a candor, which is the fairest ornament of human nature, and discovered the purity and excellence of his own heart, he never for one moment would prostitute integrity for the fleeting applause of the time-serving sycophant. But, most distinguished as the powers of his mind certainly were, he never effected that superiority which disgusts rather than gains the admiration and love of others. On the contrary, Dr. Buist was modest and unassuming—a perfect judge of merit in others, he often undervalued or imperfectly appreciated the qualities in himself but, in another's character, he would have admired as bright and luminous. Hence, in society, he was a most agreeable and pleasing companion, whose mind, being replenished with an inexhaustable store of the most interesting anecdotes or useful and improving truths, he had the peculiar felicity of communicating in an easy and engaging manner. Nor was he less amiable in his domestic relations than in his social intercourse with mankind. As a husband and as a father he discharged with exemplary fidelity the duties of his station.

" As a scholar, Dr. Buist was eminently distinguished. Possessed of those powers of mind which are essential to the acquisition and communication of knowledge, he was distinguished in very early life as one who bade fair for future excellence. Hence, the first university in the world, for the learning of its Professors and the number and attainments of its pupils, conferred on him the highest honors with which genius rewards merit. His acquisitions of skill in the learned languages have seldom been surpassed, and his acquaintance with the various departments of philosophy were peculiarly distinguished. Indeed, he seems to have been fitted by



Providence to act in a more enlarged sphere of useful labor than is generally the lot of a preacher of the Gospel. Of this his fellow-citizens seem to have been fully aware, and unanimously called him to the head of an institution, in the conducting of which he has gained to himself immortal honor, and will live in the grateful remembrance of the succeeding generation. His place in the College of Charleston may be occupied by another, but there is little hope that it will ever be filled by one so illustrious and successful.

As a minister of the Gospel, Dr. Buist has ever been esteemed as occupying the first rank. This was the department in which he chose to excel—to which all the force of his genius was devoted—and in which he soon felt that his efforts were to be successful. For, from the very commencement of his theological studies, he gave pressages of his future attainments; and in the societies of his youthful companions, laid the foundation of that splendid reputation which for near twenty years of meritorious service, continued to increase, and which has procured for him, as a religious instructor, access to the understandings and hearts of the most cultivated inhabitants of the United States.

"To you, my brethren, who have long enjoyed the inestimable blessing of his religious instruction, it is unnecessary to describe the qualities of the luminous, fascinating eloquence with which he was accustomed to enlighten and arouse your hearts. We have never heard any one who excelled, or even equalled him, in the most distinguished requisites of pulpit oratory, in profoundness of thought, in vivid flashes of imagination, or in pathetic addresses to the heart. There never was a public teacher in whom all these were combined in juster proportions, placed under the directions of a more exquisite sense of propriety, and employed with more uniform success in conveying useful and practical instruction. Standing on the foundation of the Apostles and the Prophets, he exhibited the doctrines of Christ in their genuine purity, separated from the dross of superstition, and traced with inimitable elegance through all their beneficial influence on the condition, on the order, and on the virtue both of public and private life. Hence, his discourses united in the most perfect form the attractions of utility and beauty, and frequently brought those into this sacred temple who would otherwise have been found in the society of the foolish or the abodes of the dissipated.



The wavering have acknowledged that his sermons established their faith, and the pious have felt the flame of divine love kindled with greater ardor in their hearts when, under his ministrations, they worshiped in the temple or drew near to present their offerings on the holy altar.

"But divine wisdom has seen meet to remove him, in the midst of his usefulness, from the Church on earth to the Temple in the Heavens. He has gone to give an account of his stewardship; we are left behind to mourn his loss. Let us pray that the great Shepherd of Israel may give you another pastor, who will lead you amid the green pastures and beside the still waters, until you shall pass into that blessed state where the Lamb which is in the midst of the throne shall lead you to living fountains of water, and God Himself shall wipe away all tears from your eyes."

Dr. Buist was married in 1797 to Mary, daughter of Capt. John Somers. She was a native of South Carolina, though her father was from Devonshire, England. Mrs. Buist died in 1845. They had six children, four sons and two daughters; of the sons, two became ministers of the Presbyterian Church, Rev. Arthur Buist and Rev. Edward T. Buist, D. D., one, George, a lawyer, and one a physician. In 1809 a selection from Dr. Buist's sermons was published in two volumes, 8 vo., with a brief sketch of his life. Dr. Buist was succeeded in 1809 by Rev. John Buchan, D. D., of Scotland, who was "called by the unanimous voice of the Church, with the approbation of the Rev. Presbytery of Charleston." [Charge by Rev. Robt. M. Adams, in MS.] He was regularly installed by the old Presbytery of Charleston.

THE SECOND PRESBYTERIAN CHURCH, CHARLESTON.

The number of Presbyterians multiplied in the city and throughout the State. The Church in Charleston was found insufficient to accommodate those who wished to worship with Presbyterians. The house was always crowded, seats could not be procured, except by long delay and the necessity of another Presbyterian Church became apparent.

Previous to 1811, the First Presbyterian Church was the only accommodation for Presbyterians in Charleston. As early as the year 1804, the necessity of a new erection was felt and the design encouraged by Dr. Buist, then pastor of



the church. The Rev. Mr. Malcomson, who arrived from Ireland in 1804, and had been settled as pastor for many years in Williamsburg, in this State, was engaged to preach for those who wished to form another congregation, and the temporary use of the French Church was procured. His death, which occurred in September of the same year, blighted the sanguine hopes which were entertained that ere long another Presbyterian Church and congregation would be formed. It was not until the year 1809, when the inability to find accommodation in the existing church, made the matter urgent, that the determination was finally and effectually made to enter upon the formation of the present Second Presbyterian Church.

It was on Wednesday evening, February 8th, 1809, that the following gentlemen being assembled at the house of Mr. Flemming, entered into an agreement to unite their efforts to secure a suitable building for a Presbyterian Church, viz : Benjamin Boyd, William Pressly, John Ellison, Archibald Pagan, George Robertson, Samuel Robertson, William Walton, James Adger, Caleb Gray, John Robinson, Alexander Henry, Samuel Pressly, William Aiken, John Porter.

At a subsequent meeting on March 6th, a subscription paper for the support of a minister was presented, when by the subscription of a number present, of one hundred dollars each, for two years, more than a sufficient salary being subscribed, a committee was appointed to request the Rev. Andrew Flinn, then connected with the united congregation of Williamsburg and Indian Town, to organize and take charge of the congregation, with a salary of two thousand dollars. That committee consisted of Benjamin Boyd, John Cunningham, Joseph Milligan, Samuel Robertson and John Robinson, who is, in 1837, the only present surviving member. This invitation, the claims of his charge having been voluntarily surrendered, Mr. Flinn accepted ; when a meeting for the formation of a Second Presbyterian Church was held at Trinity Church on Monday evening, April 24th, 1809. Committees were appointed to attend to the secular business, to purchase a site for the erection of a church and to obtain subscriptions. The first standing committee to attend to all the secular affairs of the church and to purchase a site for the church, were Benjamin Boyd, John Cunningham, Joséph Milligan, John Robinson and Samuel Robertson.



The committee to procure subscriptions consisted of Benjamin Boyd, John Cunningham, Joseph Milligan, Alexander Henry, John Stoney, John Ellison, William Porter, George Robertson, James Gordon, William Aiken, William Walton, William Pressly, John Robinson.

As a record of the munificence of the donors, who were not confined to Presbyterians, it was resolved that the names of the subscribers should be preserved in parchment and deposited in the archives of the church. This parchment though somewhat defaced in one part, is still preserved. By May 16th, the plan of the church was presented by William Gordon, who was appointed to build it, and who immediately entered upon the work. In 1809 an Act of incorporation was obtained.

THE PRESBYTERIAN CHURCH OF JAMES ISLAND.—In 1801 the Rev. Thomas H. Price, of the Presbyterian Church of James Island, was one of the persons who was consulted as to the ordination of Mr. Floyd, and one of the original members of the Congregational Association, organized March 25, 1801, (see p. —,) yet while the other Churches whose ministers united in that act are styled “Independent or Congregational,” this is styled “Presbyterian”

The ordination sermon of Mr. Price was preached by Dr. McCalla, but in what year we are not informed. See McCalla’s Works, series IX., vol. I., p. 247.

Mr. Price is reported in the minutes of the Association, through this decade, and was the Scribe of that body, and the Association once met at his house. Dr. Ramsay, also, in 1808, reported this Church as belonging to the Independents, (Hist., Vol. II., p. 18,) but without an act of the congregation itself, this is not positive proof of any change of its original character. The Church was reported by Mr. Price at the beginning of this decade to have a membership of 27 whites and 6 blacks. Total 33. At the close its white membership was 20, its black 26—total 46. Mr. Price, himself, originated in the Bethel Congregation in York County, and was a licentiate of Presbytery.

We retain the name of James Island among the Presbyterian Churches although it seems not to have been fully connected with Presbytery until November, 1853, when it was represented in Presbytery by an Elder, Mr. Edward Freer. It had, however, been dependent on Presbytery for the preach-

ing of the Word and pastoral services. There were other Churches bearing the name of Presbyterian, which remained for a series of years independent, without any direct representation in Presbytery, except through its ministerial supply.

THE PRESBYTERIAN CHURCH OF JOHN'S ISLAND AND WADMALAW had applied to the Presbytery of South Carolina for the ordination of Rev. James McIlhenny. We have seen (Vol. I., p. 573,) that this Presbytery was divided, and by the division two Presbyteries, the First and the Second Presbyteries of South Carolina were created. The territory on the Southwest side of Broad River, [which as it flows on becomes (on receiving the Saluda) the Congaree, and this (on receiving the Wateree) the Santee.] in its course to the ocean would embrace the John's and Wadmalaw Islands. The Second Presbytery of South Carolina "having received satisfactory information of the earnest desire of the Church on John's and Wadmalaw Islands to have him ordained at this time to settle among them, proceeded, on the 12th of February, 1800, at its meeting at Fairforest, to set apart Mr. McIlhenny to the work of the gospel ministry by prayer and imposition of the hands of Presbytery." Rev. Andrew Brown preaching the ordination sermon, and the Rev. William Williamson delivering the charge to the newly ordained minister, "after which Mr. McIlhenny, being invited, took his seat as a member of Presbytery." "The Clerk was directed to write a letter to the Church on John's and Wadmalaw Islands, giving them official information of the ordination of Mr. James McIlhenny as their pastor, and also on the expediency of having him installed among them if practicable. Mr. McIlhenny soon after, on March 13, 1800, was married to Mrs. Susannah Wilkinson,* relict of Francis Wilkinson, Esq., Dr. Keith officiating. On the 9th of April, 1801, a letter was received by Presbytery from Mr. McIlhenny, giving his reasons for absence from the sessions, and expressing his desire to resign his pastoral charge, "whereupon it was ordered that the Clerk cite that Church to appear by their representation at our next stated sessions to show cause, if any they have, why the Presbytery should not accept the resignation of Mr. McIlhenny."

At the Fall meeting, September 24, 1801, the Church ad-

*This was his second marriage. He first married Miss Jane Moore, of Bethesda, York, who lived but a short time, leaving him one child.



dressed Presbytery, by letter, and the result was that Mr. McIlhenny was released from his pastoral charge, (the reason alleged being "want of harmony between the parties,") and the Church declared vacant. We do not see any other acts of that Presbytery during this decade touching the churches of the Low country. In 1806 the Rev. Dr. Clarkson, who had been a member of the Philadelphia Presbytery, was a licentiate of the same in 1795, and was reported as pastor of Greenwich and Bridgetown in 1796, became pastor of this Church. In 1808 Dr. Ramsay reports this Church as one of "seven congregations which look up to the Presbytery of Charleston for religious instruction," and Dr. Clarkson as one of the "five ministers of which the Presbytery consists." His ministry continued into the next decade.

PRESBYTERIAN CHURCH, EDISTO ISLAND.—The Rev. Donald McLeod continued pastor of this Church. He did, indeed, on March 2, 1803, signify his intention to resign. But on the 19th of March, 1804, they renewed their call, raising his salary to £300, it having been £200 before. The Rev. Mr. McLeod was at this time the stated Clerk of the Presbytery of Charleston.

WILTON CHURCH.—We have seen, Vol. I., p. 576, that the Rev. Andrew Steele was ministering to this congregation in 1800, and that he removed to Mississippi, and for the reasons there given had devoted himself to the practice of medicine.

In a paper dated April 19th, 1803, mention is made of a Thomas Stewart, who was *probably* a minister, and served the congregation for some time.

From 1803 to 1807 no record remains to show who ministered to the congregation. Previously to 1807, or early in that year, the church building erected in the pine land about three miles from the former site, at the Bluff, and a few hundred yards from the road which runs parallel with the Edisto or Pon Pon River, was burned, the fire having communicated to it from the woods.

There is a "notice" bearing date May 1st, 1807, requesting the members of the Wilton congregation to assemble on business of importance, at the *ruins* of the Church lately burnt. This meeting was held May 21st, when it was resolved "that a committee be appointed to examine into the state of the funds and property of the congregation generally, and to enquire what would be the cost of rebuilding the



Church, and the means whereby it may be done." Mr. Champney, Mr. Ashe and Mr. Hamilton were appointed the committee. The only report of their examination remaining is the list of donors which was published in our first volume, p. 577, which, being without date, was published with the history of the period from 1790—1800; but it is just as probable that it belongs here.

The spot where the Church stood, which was built when it was judged expedient to remove it from the Bluff, is marked by some remains of the ruins and a few grave stones which still stand in tolerable preservation. On one of these is the name of John Berkley, of honored memory, who was one of the Deacons of the Church; and on another that of Mrs. Maltby, the widow of Rev. John Maltby, who was pastor of the Church from 1769 to 1771. A few hundred yards from this spot are a few remaining signs of the place where the parsonage stood. (MSS. of J. L. Girardeau, D. D.)

BETHEL PRESBYTERIAN CHURCH AND CONGREGATION OF PON Pon had the Rev. Andrew Steele as its pastor, who seems to have served this Church, as well as Wilton, till 1802, when the Rev. Loami Floyd, who had relinquished the charge of the Church at Waynesboro', Ga., was installed its pastor. Mr. Floyd continued a member of the Congregational Association, and reported in December, 1806, "that the Lord's Supper had not been administered in the Church of which he is pastor for many years, until Sabbath, the 7th of that month, when he had the happiness to administer the sacrament to 14 persons, 5 of whom were whites, and 9 persons of color." (Minutes of Association, p. 49.)

SALTKEHATCHEE.—This church still existed, but after the death of Mr Gourlay, was probably dependent on occasional supplies. They erected a new house of worship, and invited the Rev. Dr. Buist to open it for them on the second Sabbath in May, 1808. On the 25th of November, 1809, they addressed Rev. Mr. Adams, through their trustees, William Patterson, Archibald S. Johnston, and Wm. C. V. Thompson, requesting a portion of his services, "if agreeable to the gentlemen, trustees of Prince William's. Our funds," they add, "are not considerable, but your labor shall be compensated." They request an answer "against the commencement of a new year." This church was incorporated December 17, 1808, by the name of "The Saltkehatchee Independent Presbyterian Church." (Statutes, Vol. VII. 248.)



During this decade, SAVANNAH, the sister city to Charleston, had received into the pulpit and pastorate of the Independent Presbyterian Church, the much admired and greatly beloved Dr. Henry Kollock, who removed to that city in the fall of 1806, while Charleston had lost Dr. Malcomson, whose history belongs to Williamsburg, in the first year of his residence in that city; in 1804, and his friend, Dr. Buist, followed him to the eternal state four years later.

The Church in WILLIAMSBURG became divided in the way we have described in the first volume, pp. 486, *et seq.*, and 578, *et seq.* The feud which had been created was not to be healed till years had elapsed and one generation had passed away. The party that retained possession *in law*, and, also, the *title* of the Williamsburg Church, had Dr. Malcomson as their pastor till his removal to Charleston, in 1804. The church remained without the stated means of grace for many years, receiving occasional supplies from Rev. Messrs. Knox and Thompson.* In 1809 the Rev. Thomas Ledly Birch, of Washington, Pa., and a native of Ireland, was invited to visit the congregation with a view to settlement, but he declined coming.” (Wallace, p. 88.)†

Dr. Stephenson, PASTOR OF THE BETHEL CHURCH, whose memoir is given in Vol. I, 581, *et seq.*, was a man of peculiar earnestness, faithfulness and piety. The beginning of this century was signalized by extensive revivals of religion in many parts of the Southern Church. They began in Kentucky, in the summer of 1799, but reached their height in that State in 1800 to 1801. Crowds flocked to the sacramental occasions; and as the neighborhood did not furnish sufficient accommodations, they came in wagons loaded with provisions, and fitted up for temporary lodging. Camp-meetings thus arose, the first of which was held in Kentucky in July, 1800, in the congregation of Mr. McGready, formerly of North Carolina. One was held at the Waxhaw church, in South

*This Mr. Thompson was from North Carolina, and a man of some eccentricity. Dr. McC. and his brother went into the church one day, after service had commenced. Mr. T. drew out his watch and said: “*It is half-past 11 o'clock.*” Having occasion to allude to Dr. Witherspoon, of Princeton, he interposed the correction: “He is no connection of the Witherspoons here, though—not at all.”

† “Rev. Thomas Ledly Birch was permitted to emigrate to America on account of his sympathy with the rebellion.” (Reid's Hist. of Ireland, Vol III, p. 428, Note 45.)



Carolina, on the 21st of May, and another at Nazareth on the 2d of July, 1802, accompanied with ever memorable revivals, and attended, in the case of many, with remarkable bodily agitations. In the summer of this year, a camp-meeting was held, following the example which had thus been set, at the Sand Hills, near the road, three miles above Kings-tree, which was attended by the Rev. John Brown (afterwards D. D.), of the Waxhaw church, Rev. Duncan Brown, of Hopewell, and the Rev. Mr. McWhorter, of Salem. Mr. (afterwards Dr.) Stephenson's preaching had already been attended with happy results to his people. Dr. Brown had just enjoyed a blessed work of grace among his flock, in which Mr. Stephenson, among others, had assisted. He opened the meeting with a sermon in explanation and defense of the revival, now becoming more and more extended, which convinced the people that the work was genuine, and the wonderful scenes which occurred were accompanied by the influences of the Holy Spirit. There were, indeed, doubters and opposers. "The exercises" which attended this revival in Kentucky in a more extreme degree, had accompanied it in South Carolina, and were exhibited here; and Mr. Malcomson did not conceal his disapprobation of these things, nor did Dr. Buist, as the note appended to his discourse on Mr. Malcomson's death will show. The two congregations were intermingled with each other. Their houses of worship were less than one hundred yards apart (Vol. I, p. 488), and they were supplied with water from the same well; yet Mr. Malcomson's people were not affected by these exercises, nor were the negroes, which is harder to be believed. Mr. Stephenson continued pastor of this church till his removal to Tennessee, in 1808. The Rev. Andrew Flinn succeeded him in the Bethel church in 1808. After a short interval,* he was succeeded by Daniel Brown, of the Fayetteville Presbytery, whose ministry was signally owned by God, especially in his labors among the blacks † The only statistics we find of this church are for the year 1802, when it reported to the General Assembly 104 communicants. In about 1806 or

*Less than a year.

†We find, too, that the Presbytery appointed for this church during this period occasional supplies, viz: G. G. McWhorter, in 1807; Duncan Brown, John Cousar, and Andrew Flinn in 1808, and Duncan Brown and John Cousar in 1809.



1807, the Bethel congregation gave up their original site, and built a new house of worship about half a mile distant from the former.

Of Mr. Malcomson, whose name has been introduced in the preceding pages, Dr. Buist speaks in the sermon preached at his funeral, in the following terms:

"There he continued for nearly ten years, discharging with fidelity and diligence the duties of his pastoral office, much and justly esteemed by the members of his congregation.

With his ministerial functions he combined (what should always, if possible, be united in remote country settlements, where a physician seldom is resident), the profession of medicine, in which he possessed no small degree of skill, and which he practised with considerable success. He also contributed largely to the benefit of the district in which he was settled, by promoting the institution of an academy which he afterwards superintended with credit to himself and profit to his pupils. And, at a later period, he vindicated with ability and success, both from the pulpit and the press, the cause of genuine and rational religion, in opposition to some misguided men who wished to maintain that the kingdom of heaven consists not so much in *righteousness, peace, and joy in the Holy Ghost* as in enthusiastic raptures, and in violent bodily contortions and agitations which they absurdly denominated being *religiously exercised*. In that district there unhappily existed, long before his residence in it, religious and political divisions and prejudices, too deeply rooted and too inveterate to be easily eradicated; and though his useful labors, upright conduct and very obliging and agreeable manners gained him the sincere and universal attachment of his own congregation and of all men who had discernment to appreciate and liberality to acknowledge merit, he found that the most inoffensive conduct will not always secure from the tongue of the slanderer those whom he has resolved to persecute, and he experienced, on various occasions, the unhappiness of living in a society where, though we are for peace, others are obstinately bent on war. With a view to escape the evils of this state of society, in hope of providing more amply for the education and support of a numerous and increasing family, and induced by the opinion of respectable friends, that his labors as an instructor of youth and a minis-



ter of religion, would here meet with encouragement and success, he removed to Charleston in the beginning of this year. Here his expectations were more than realized. Liberal and discerning men did justice to respectable talents, to attainments far above mediocrity, to upright and exemplary conduct, to agreeable manners and to an unexampled suavity and placidness of disposition which is justly deemed one of the best proofs of a Christian temper. He had obtained a respectable and numerous academy; daily accessions were making to a congregation already considerable for numbers and justly and sincerely attached to their pastor, and he had the fairest prospect of being highly useful and respected in the community, and of making a handsome provision for his family. When, alas! to the inexpressible grief of his family and friends and to the great loss of society, in the prime of life, in the full vigor of his faculties, in the thirty-sixth year of his age, he is removed from us to occupy a more exalted station in another region of God's infinite dominions.

We, who witnessed its closing scene, are able to add an authority still more unexceptionable and impressive. For

"A death-bed's a detector of the heart:
"There tir'd dissimulation drops the mask:
"There REAL and APPARENT are the same."

YOUNG.

How much was it to be wished that the infidel and the worldling had been present in the last moments of our departed friend! That they who foolishly barter an eternity of bliss for an hour of transitory enjoyment, had heard his sentiments on the vanity of all sublunary things! That they who are carried down the stream of pleasure, unmoved by the sorrows, and insensible even to the joys of others, had witnessed the heart-rending but instructive scene, when, finding his end approaching, he called his family and friends around him, comforted his afflicted consort, exhorting her to trust in the living God who had all along befriended them, and who would still prove her protector and guardian; when he took his infant child in his arms, blessed her, and commended her to the providential care of the Almighty; when he charged such of his offspring as had understanding sufficient to comprehend his meaning, to persevere in the virtuous course in which they had been initiated, and diligently serve Him



whom their father had served ; when he expressed to his weeping friends and some of the affectionate attendants on his ministry who were present, his ardent wishes for the success of the gospel, and for the interests of religion and virtue, declared his unfeigned assent to the truth of Christianity, devoutly thanked God for the comforts and hopes of religion, and desired his friends to join in the performance of that divine exercise of praise, which he was soon to enjoy in perfection in the mansions above."

INDIAN TOWN PRESBYTERIAN CHURCH was associated with Bethel as the pastoral charge of Dr. Stephenson, and he resided in its vicinity. He labored successfully and satisfactorily among them for the space of nineteen years. He preached his valedictory sermon at Indian Town on the 28th of February, 1808, and set out for Maury County, Tennessee, with a colony of about twenty families of the Bethel Church (some part of whom, however, had preceded him), and settled on a tract of land which they had jointly purchased from the heirs of General Green. He was succeeded in the pastorate by Rev. Andrew Flinn, afterwards D. D., in 1809. The history of James White Stephenson, as written by Rev. J. A. Wallace, subsequently pastor of the churches of Bethel and Indian Town, is given by us in our first Volume, pp. 581, 587, and was also published in the *Southern Presbyterian Review*, Vol. VI., p. 102.

It was during the ministry of Dr. Stephenson that Thomas Dickson Baird, afterwards D. D., became a resident within the bounds of this congregation and a member of this church. He was born in the County of Down, Ireland, on the 26th of December, 1773, of parents who were members of the Burgher Secession Church. In early life he had a strong desire for knowledge, and for a liberal education, which his father felt obliged to deny him, intimating to him that he was destined to the trade of a blacksmith. But while toiling at the anvil he made himself acquainted with arithmetic, and advanced considerably in Lilly's Latin Grammar, which was the more difficult as it was itself written in the Latin tongue. He was at the same time a diligent student of the scriptures, and acquired a good knowledge of systematic theology. At eighteen he became a member of the church to which his parents belonged, and afterwards joined the Reformed Church or that of the Covenanters. On the 12th of December, 1796,

he was united in marriage with Isabella Mackey, and returned again to the Associate Church.

He was a participant in the Irish rebellion of 1796, and, eluding the vigilance of the authorities, in the year 1802 he embarked for America and landed at Newcastle, Delaware, on the 9th of July. He was employed at his trade in Pennsylvania nearly three years, when, receiving letters from a relative in Williamsburg, S. C., he left Philadelphia in March, 1805, and traveled by the way of Charleston to the place where his relative resided. In the following autumn his wife was seized with the prevailing fever, which proved fatal, and shortly after his two little boys fell victims to the same disease and were laid by the side of their mother. He himself was then seized by the same malady, and escaped death as if by a miracle. The man who made the coffins for his wife and children was still living in 1858. It was at this period that Mr. Baird began more seriously to meditate the purpose of entering the ministry. He had already united with the church at Indian Town, and gradually became reconciled to singing the version of the Psalms then in use.

His purpose of entering the ministry was subsequently thwarted again and again. Yet it was not abandoned. He wrote a sermon while he was yet at Indian Town which he exhibited to a few of his friends. The vestiges of his house were still shown a few miles from the church on the 6th of February, 1858. Persevering in a purpose so early formed, in April, 1809 he quit his worldly occupation, sold the little property he had accumulated and again entered on a course of study. He availed himself of the instruction of the Rev. Moses Waddel, then the principal of a very popular school at Willington, Abbeville District, S. C., while at the same time he was acting as tutor in the institution. In the spring of 1811 he was taken under the care of the Presbytery of South Carolina, as a candidate for the ministry, and on 8th of April, 1812, was licensed to preach the Gospel.

The success of the Presbyterian colony led forth by Dr. Stephenson, may be known by the following history of "the Frierson Congregation," so called by the prevalence of that name among them. And, indeed, down to this time, several of that name have entered the Presbyterian ministry.

A REMARKABLE CONGREGATION.

We take the following sketch from correspondence of the Louisville *Presbyterian Herald*:

The history of the Frierson congregation is somewhat unique and peculiar, and deserves from me more than a passing notice. About the commencement of the present century a number of families belonging to a Presbyterian congregation in South Carolina, determined to emigrate to the West for several reasons. The land on which they lived was much exhausted and the climate of South Carolina was so unhealthy that their children sickened and died before arriving at the age of maturity. They had heard of a promised land in the West and determined to seek a residence in it. But they formed a resolution to carry with them the institutions of the Gospel, and to implore the blessing of God on their enterprise. They could not go unless God went with them, and they determined to acknowledge him in all their ways. Their minds were bent on making a settlement in Louisiana, but to reach that territory which had been but recently ceded to the United States, it was necessary to pass through Tennessee. Louisiana was at that time supposed to be a perfect paradise. In the spring of the year 1805, four families came out and settled for a time in the neighborhood of Nashville, to prepare the way for the removal of the whole colony. They had to traverse mountains and nearly all the way they had to pass through an unbroken wilderness. But Providence was kind to them and "they arrived in the vicinity of Nashville at the time the purchase was made from the Indians of the lands whereon they afterwards settled, of which purchase they knew nothing previous to their emigration." Such is their own statement, made in a journal or history of the colony, which is still in existence. That purchase of Indian territory was the means, in the hands of Providence, of fixing the permanent residence of the colony of Tennessee.

In the year 1806, eleven other families removed from South Carolina. Temporary places of abode had been prepared for them in the neighborhood of Franklin, about twenty miles southeast of Nashville. Their journey was a prosperous one. They thankfully recorded that the rivers were lowered so that they had not to ferry a single stream, nor had they a single shower of rain to wet them or to make the roads muddy. Not an accident of a serious nature occurred during the journey. These families traveled in two companies. One company rested on the Sabbath day and conducted public worship by singing, praying and reading a sermon. The other had hired wagons to convey their families, without any written agreement, binding the drivers of their wagons to stop on the Sabbath day, and when the Sabbath came they geared up their horses and would go forward. The party that kept the Sabbath arrived at their journey's end just one hour after the other, with their wagons and horses in a much better condition. Resting on the Sabbath had proved to be profitable both to man and beast.

In 1807, the colony purchased five thousand acres of land from the heirs of General Greene, in Maury County, and prepared to settle on it permanently. They went into the cane brake, divided their land and built a house of worship in the center of their tract near a spring, and then went to work to build small cabins for the accommodation of their families. We do not believe that the same thing can be said of any settlement that has ever been made in the West. I never heard of any



other emigrants who built a house of worship before they cut down a single stick of timber to make comfortable residences for their own families. What is also remarkable, they had no preacher with them, and their worship had to be conducted by laymen. Their pastor did not join them until several years after their removal into the wilderness. He first paid them a visit, and afterwards moved into the midst of them. With pleasure we make the following extracts from the history of the congregation. It gives a pleasing view of the state of feeling among the Friersons on a very important subject :

"A Committee named our Society Zion In the fall of 1808, Rev. Gideon Blackburn preached for us; in the winter, the Rev. Samuel Finley. In the spring of 1809, Rev. James W. Stephenson removed to our neighborhood, and became our stated supply. Six elders were elected and set apart for that office; two had been previously set apart, so that the session consisted of eight elders.

The houses not being large enough to accommodate the people, we erected a stand and made a shed before the meeting house. In August, 1809, the sacrament was administered for the first time, and we trust much good resulted.

About this time a goodly number of our black people appeared to be under awakening influences and petitioned to be admitted to church privileges. To our shame we have to acknowledge that the education of these people had hitherto been criminally neglected. A great number of them had been the companions and nurses of our infantile years. They had been doomed to hard slavery in order to procure means for our education and to let us live in ease, and yet we had not taken that pains and trouble which we ought to have taken in training them and teaching them a proper knowledge of the God who made them, of their lost condition by nature, of the pure requisitions of God's law, or of the plan of salvation through a Redeemer. * * * * * A sense of that neglect made a considerable impression on the minds of a number of the congregation. The session resolved to pay due attention to them, and to take them under charge as catechumen.

[Sprague's Annals, vol. III., pp. 550, 554, vol. IV., 476, 478.]

THE CHURCHES OF HOPEWELL AND AIMWELL, on Pee Dee, united, both, as "vacancies," remained under one and the same pastoral charge through the most of this decade. At the beginning of the century they were vacant and were dependent still on occasional supplies. (See Vol. I., p. 593.) On September the 29th, 1803, Duncan Brown applied to the First Presbytery of South Carolina, which embraced that portion of the State Northeast of the Broad, Congaree and Santee Rivers, to be received under their care, producing a certificate of dismission from the Presbytery of Orange. The tradition is, that he was pastor of the two churches from the year 1800. He may have preached to them as a licentiate from that date, and probably did so, but he was not connected with the Presbytery to which these churches were amenable till the date



mentioned above. A call from these two churches for his pastoral services was presented to the Presbytery at this meeting, and by him accepted.* At an intermediate meeting, held at Hopewell, on the 19th of November, 1803, he was solemnly ordained to the whole work of the gospel ministry by prayer and the imposition of hands, and installed as pastor of the united congregations of Hopewell and Aimwell (Pee Dee.) The ordination sermon was preached by the Moderator, Rev. Geo. G. McWhorter, and the charge delivered by Rev. Jas. W. Stephenson. He remained in this pastoral charge, faithfully performing its duties, until October 2d, 1809, when the pastoral relation was dissolved at his own request, and with the concurrence of his people. He was at the same time dismissed to join the Presbytery of Transylvania.†

The only statistical reports we find of Hopewell and Aimwell during this period are for the year 1805. Total communicants reported 57 Infants baptized 5. For the year 1807, communicants 56; Baptisms, 1 adult and 12 infants.

THE PRESBYTERIAN CHURCH OF BLACK MINGO still had the Rev. William Knox as its pastor. He was a minister of the old school, and probably regarded many of his brethren as too rigid, and perhaps fanatical.

THE RED BLUFF CHURCH.

The site of the old Red Bluff Church is still to be seen in Marlboro' County, on the west bank of the Little Pee Dee River, on a high bluff, from which it takes its name. It was perhaps the oldest Presbyterian Church in the State on the east of the Great Pee Dee. We have failed to get the exact date of its organization. It was doubtless organized some years previous to the great revival of 1802, by Scotch settlers,

*This call was signed by Alexander Gregg, James Bigham, Jr., E. Birch, David Bigham, William Gregg, Sr., John Muldrow, Joseph Gregg, Thomas McCall, Hugh Muldrow, Alex. Gregg, Jr., Jeremiah Brown, John Cooper, James Hudson, Samuel Bigham, John Gregg, Samuel Gregg, S. Fritchard, Charles Rinacklea, John McCown, Hanor Davis, Robert Gregg, James Neuter, Gavin Witherspoon, John Ervin, Hugh Ervin, Stephen Thompson, Moderator of the meeting, Rev. James Stephenson, of South Carolina Presbytery, and Pastor of Williamsburg Church. (MSS. of Rev. W. A. Gregg.)

†MSS. Minutes of First Presbytery of South Carolina, pp. 53, 55, 60, 61 and 124.

who came down into that region from the Cape Fear settlement. At that time (1802) Rev. Colin Lindsey was preaching there to a regular organized church, and, as far as we can learn, a church of some considerable strength. Here, as elsewhere, a good degree of excitement, and, perhaps, some excesses attended the revival meetings. Mr. Lindsey, it is said, at first tolerated, then afterwards took strong grounds against the revivalists, and a goodly number of the congregation sided with him. This caused two parties in the church, very bitter in their feelings toward each other. The revivalists were called the New Lights. They did not at first secede from the church, but invited Rev. Murdoch Murphy, of Robeson County, who held the same views, to preach for them on a different day from Mr. Lindsey's appointment. A well established tradition said the Old Lights, or anti-revivalists, to defeat this movement, built a high rail fence around the church on the night previous to the appointment of Mr. Murphy. The elder who kept the church key, (Mr. John McRay,) siding with the New Lights, leaped over the fence, opened the church door, and bid the minister and congregation to follow, which they did, and worshiped without further molestation. After this Mr. Murphy preached at private houses until a new house of worship was erected by the revivalists, about one and a half miles east of the old church. This was called Sharon Church, and continued a number of years a separate organization. After Mr. Lindsey's death the two parties came together again at the old stand. Which party was right in this controversy we cannot fully determine, but are rather inclined to side with the revivalists. There was evidently more piety on that side, and their views, after lopping off excesses, finally prevailed in the community. Had Mr. Lindsey been a more pious and prudent man, this breach in the household of faith might have been prevented. This leads us to say of Mr. Lindsey, that in the judgment of posterity he was a man of some talent, but little piety. A well founded tradition says that he was often assisted into the pulpit by some one of the elders, and preached to the people under the influence of strong drink, and would say to the people: "Do not as I do, but as I say." We have learned the name of but one elder during Mr. Lindsey's time. Mr. John McKay, whose name is mentioned above, and who withdrew with the revivalists. The elders of Sharon were John McRay, Hugh McLaurin, Duncan Rankin,



Daniel McIntyre, and Archibald Thompson. After the reunion the following elders were elected: Daniel McLeod, Daniel McLaurin, and John McRae. Mr. Murphy supplied the Sharon Church but a short time. He removed Westward, and was succeeded by Rev. Malcom McNair. (Liberty Co., Ala., Dr. Wall's Diar., &c., p: 10.)

Some attention was drawn to Presbyterianism in other localities in this general region of the State. "A few people near the LONG BLUFF on PEDEE RIVER, and a people near Kingstree, request to be noticed by this Presbytery." [Minutes of the First Presbytery of South Carolina, September 21, 1802.] On the 15th of March, 1805, Murdoch Murphy, who had been appointed in October, 1804, by the Synod of the Carolinas, a missionary for the lower part of South Carolina, was received as a licentiate from Orange Presbytery, N. C. A call was presented to Presbytery for his pastoral services from a congregation by the name of the church and congregation of BLACK RIVER, WINYAW, in Georgetown District, which was put in Mr. Murphy's hands and by him accepted. On May 17, 1805, an Intermediate Presbytery was held at Black River Church, the evening session being held at the house of Mr. Samuel Green. On the following day the ordination services took place at the church, the Rev. Geo. G. McWhorter preaching the sermon, Dr. Stephenson proposing the constitutional questions to the candidate, and the usual charge being given to the minister, the Rev. Murdoch Murphy, and the address to the people over whom he was placed. This church was located very near the spot where an Episcopal Church had stood in former days. Mr. Murphy was dismissed March 2d, 1809 to the Presbytery of Orange, and it is not probable that his connection with this church continued longer. [Min. 1st Presbytery, p. 116.]

SALEM CHURCH (BLACK RIVER).—The Rev. John Foster was released from his pastoral charge at the meeting of the Presbytery at Bethesda, March 27, 1801. On the 16th of March, 1805, he was cited to appear before Presbytery, at its next stated meeting, to answer for non-attendance upon its sessions and neglect of ministerial duty. The citation was renewed at the next session. On the 13th of March, 1806, he appeared and plead bodily indisposition as his reason, which was accepted. He was again cited September 29th, 1807, for the same fault and for indifference to their orders. The



citation was repeated with greater sharpness and severity on March 3d, 1808, and he was ordered to appear at the next session to answer the charges exhibited against him. At the fall sessions, October 3d, "Mr. Foster, being called to answer to the several specific parts of such charge, was heard in each in his own defense in justification for supposed neglect of duty as stated in the same, and his reasons were such as induced the Presbytery to acquit him. However, Mr. Foster unequivocally denies his violation of his own word, and promises, as stated in such charges, and Presbytery, without any hesitation, admit that such charge is to be considered as carrying with it some degree of harshness." [Minutes, p. 102.]

The strictness of the Presbytery is at the same time shown by the citation of the Rev. Murdock Murphy to appear personally or by letter at the next stated sessions to inform them "of the reasons of his former non-attendance."

"The Rev. John Foster continued to fulfil the ministerial duties," says M. P. Mayes, clerk of the session of Salem Church, "until the time he left us and removed to the back country. Our church was now vacant, with only occasional supplies. Rev. Mr. Roxborough gave us a sermon or two, and perhaps others. In September, 1802, the Rev. George Gray McWhorter came on as a missionary from some one of the North Carolina Presbyteries,* preached to us, pleased us, and became our pastor, without any Presbyterial installation. On September 2d, 1804, the Brick Church was dedicated by him, and two elders—William Wilson and Charles Story—were ordained."

There is one error in this statement. Mr. McWhorter was a member of the *Old* Presbytery of South Carolina, organized in 1785. He was ordained pastor of Bethel and Beersheba in 1796; was one of the original members of the *First* Presbytery of South Carolina, on the division of the Old Presbytery, and was released from his charge of Bethel and Beersheba by act of Presbytery, September 29, 1801. Salem had 67 communicants in 1807.

* Rather from the First Presbytery of South Carolina. The *Old* Presbytery of South Carolina was set off from the Presbytery of Orange in 1785. On the 6th of November, 1799, it was divided into the *First* and *Second* Presbyteries of South Carolina, the waters of Broad River on their way to the Ocean being the southern boundary of the *First* Presbytery.



CONCORD CHURCH, SUMTER DISTRICT, was organized by Rev. George G. McWhorter about 1808 or 1809, while he acted as pastor of Salem Church. It is about eight miles from Sumterville, on the road to Kingstree and Georgetown. The Presbytery to which the Rev. Mr. McWhorter at that time belonged was known as the First Presbytery of South Carolina, the original Presbytery of South Carolina having been divided in 1799 into the First and Second Presbyteries of South Carolina.

NEWHOPE.—This was a church gathered, we believe, by the labors of the Rev. John Cousar while yet a licentiate. A call was presented to him through the Presbytery on the 29th of September, 1803. “The First Presbytery of South Carolina held its ninth regular session at this church. And on the 19th of March, 1804, during the session, the Rev. Geo. G. McWhorter preached an ordination sermon from Jeremiah I : VII., last clause, ‘For thou shalt go to all that I shall send thee, and whatsoever I shall command thee thou shalt speak;’ after which Mr. John Cousar was, by prayer and the imposition of hands of the Presbytery, solemnly ordained and set apart to the exercise of the whole of the gospel ministry, and installed pastor of the congregation of Newhope. A suitable charge was then given by Mr. Walker, after which Mr. Cousar took his seat in Presbytery.” [Minutes, p. 60.] Newhope had 21 communing members in 1805. It had 23 in 1809, and 10 infants were baptized that year. Mr. Cousar was dismissed from Newhope, and the church declared vacant, April 5, 1811. [Minutes of Harmony Presbytery, p. 28.]

MIDWAY is another church over which Rev. Mr. Cousar presided. It is named in the Assembly’s Minutes in 1808, and had twelve communing members in 1809, when the Lord’s Supper was administered among them for the first time. An account which we have received of it is as follows: “Sometime in September, 1801, the following named gentlemen, John Witherspoon, John Witherspoon, Jr., R. Archibald Knox, William McIntosh, Thomas Rose, Sr., Daniel Epps, John McFaddin, Thomas McFaddin, and Samuel Fleming, met at the house of Mrs. Mary Conyers to deliberate as to the propriety of organizing a Presbyterian Church in the community. The result was favorable to such an organization. No documents are accessible informing us who organized the church. We only know that a church was organized, and

that the two Witherspoons, above named, and Archibald Knox were its first elders. A plain building, costing no more than \$180, was first erected On November 10th, 1802, the building was completed, and called Midway, because it was half-way between Salem (Black River) and Williamsburg Churches. The Rev. G. G. McWhorter, pastor of the Salem Church, on invitation, gave one-fourth of his time to the new church. He preached his first sermon in Midway October 22d, 1803, and continued to supply the church till January 1, 1809. The Rev. John Cousar, in March, 1809, gave to this church one-half his time, and to Bruington the other half.

[EPHESUS] CHURCH OR CONGREGATION.—On the 18th of March, 1803, "a supplication" was received "from a people on Tomb's (Toin's) Creek, in Richland District, requesting that they may be enrolled on our minutes and be known by the name of Ephesus, and be appointed supplies." [Minutes of First Presbytery, p. 48.] This request was doubtless attended to by the Committee on Supplies. The appointments for general supplies are recorded but five times during this decade. Samuel W. Yongue supplied it by appointment three of these times. The neighborhood is about twenty or twenty-five miles from Columbia, in "the Fork" of the Wateree and Congaree, where now a different denomination prevails.

CHAPTER IV.

COLUMBIA—MR. DUNLAP.

1800—1810.

COLUMBIA CHURCH.—The death of the Rev. David Ellison Dunlap occurred, as we have seen (Vol. I, p. 596), on the 10th of September, 1804, his wife and he dying on the same day, and being interred in the same grave.† We learn

† Mr. Dunlap was licensed April 16th, 1793, was appointed, September 25th, to preach at James' Island, John's Island and Wadmalaw, Fishing Creek, Ebenezer, Bethel, N. Pacolet, Milford and Nazareth, each one Sabbath, and at Lebanon, two. From Lebanon he received a call. In April, 1794, he was ordered to preach at John's Island and Wadmalaw, Dorchester, Bethel, Lebanon, Fishing Creek and Nazareth, each one Sabbath, at Columbia four, and the rest at discretion. He was called to Columbia September 23d, 1794, and was ordained and installed June 4th, 1795, the Presbytery meeting in the State House, where his ordination took place. (See Vol. I, p. 595.)



nothing more of the congregation to which he ministered until 1810. It is not mentioned among the churches of the first Presbytery (either as vacant or otherwise), in the report made by this Presbytery to the General Assembly in 1808. There are two conjectures: one that it was never fully organized under Mr. Dunlap; another, that it had become wholly disintegrated as a church after his death. In the Act of the Legislature, passed December 19th, 1801, Rev. D. E. Dunlap, Rev. John Brown, and Rev. Samuel W. Yongue, and Thomas Taylor, one of the first elders of the Columbia Church, were named among the Trustees of the College of South Carolina, at that time founded. There were no other clerical members named. It may be that this denomination was, at this time, and had been before, more than any other, devoted to the education of our youth. Mr. Dunlap was present at the first meeting of the Trustees, at the house of the Governor, on the 12th of February, in the City of Charleston. At this meeting, the Rev. Jonathan Maxy, former President of Brown University, and then President of Union College, was elected President of the College of the State, and the Rev. Robert Wilson, then Pastor of the Presbyterian Church of Long Cane, was chosen the first Professor of Languages, an office which he did not accept, though afterwards he became President of the University of Ohio. Rev. Joseph Caldwell was elected Professor of Mathematics and Natural Philosophy in 1805, but declined the appointment. The election of the Rev. John Brown to the Professorship of Logic and Moral Philosophy in South Carolina College, April 25th, 1809, was connected with the *renaissance*, or with the regular ecclesiastical organization of the Church in Columbia. The early history of Rev. (afterwards Dr.) John Brown we have briefly given in our first volume, p. 616. He removed to Columbia in the early fall of the same year, and the religious interests of the Presbyterians in this community, and those favorable to their doctrines and discipline, engaged his attention.

We were greatly in error in saying, in our first volume, that he was born in "Chester District." It appears that he was born in Ireland, in Antrim Co., on the 15th of June, 1763. His father, who was not blessed with the wealth of this world, with many others, availed himself of the "King's bounty," as it was called, by which he obtained a free passage to America, and a title to 160 acres of land in one of the



Carolinas. He chose his location in Chester District, S. C., and lived to see his son John a distinguished minister of the Gospel. We have there spoken of the limited period of his school education, in all, but eighteen months, during a part of which time he was a schoolmate of Andrew Jackson. At the age of sixteen, as we have there said, he exchanged the groves of the academy for the bustle of the camp, and fought, under General Sumter, the battles of his country. Having improved his mind by private study, he put himself under the instruction of Dr. S. E. McCorkle, of Salisbury, N. C., and was licensed by the Presbytery of Concord in 1788. After this he was engaged in teaching, became pastor of the Waxhaw Church, and remained as such for some ten years. At the time of his election to the Professorship in South Carolina College, he had given up the pastorship of Waxhaw, and had resorted again to his favorite employment as a teacher.

BETHESDA, OF CAMDEN.—Of the settlement of the town of Camden we have written, Vol. I, pp. 495-497. We have mentioned (p. 598) the statement of Mills—that there was a Presbyterian house of worship there before the Revolution. We did not mention the statement of Rev. Dr. Furman (Appendix No. VII to Ramsay's History) that the Presbyterian house of worship was burnt by the British. The inscription on the tombstone of Miss Smith, referring to her legacy, is spoken of (p. 497), as is also the ordination of Mr. Adams, of Massachusetts, for Camden, and the preaching of Mr. Logue. But whatever outward demonstration of Presbyterianism there may have been, it seems to have disappeared.

During the year 1804, a number of gentlemen united in the laudable effort of building a Presbyterian Church on the site assigned by the founder of Camden for that purpose, and having finished the undertaking by voluntary subscription, the first act on record is the following, dated 12th July, 1803, viz :

1st. *Resolved*, That the Society, for the purpose of inducing the Rev. Andrew Flinn to settle in Camden as the regular pastor of the congregation, will guarantee to him the sum of eight hundred dollars a year during his continuance to discharge the duties of pastor.

2d. *Resolved*, That if the assessment on the pews should not be sufficient to raise the above sum of eight hundred dollars, a subscription be opened to make up the balance.



3d. *Resolved*, That the persons whose names are hereunto subscribed agree to carry the above resolutions into effect, and secure the above guarantee.

Signed—Isaac Alexander, Isaac Dubose, Wm. Lang, Joseph Brevard, Zick Cintey, John Kershaw, Abram Blanding, John Adamson, Jas. Clark, John McCaa, Ben Carter, Wm. Parker, Jas. Mickle, John Kirkpatrick, Francis S. Lee, Saml. Bread, Jonathan Eccles, Henry H. Dickinson, Danl. Rose, William Huthison, James Young, John Trent, J. D Deveaux, Thomas Wilson, James W. Ker, William Cloud, Jos. H. Howell, Reuben Arthur, Alexander Mathison, Wylie Dangham.

At a meeting held the 6th July, 1805 of the Presbyterian congregation, at the Court House, Camden, Dr. Isaac Alexander was appointed Chairman, and Abram Blanding, Secretary. The names above enrolled being all present.

Resolved, That the congregation for the purpose of securing the services of the Rev. Andrew Flinn, do hereby guarantee to him the sum of eight hundred dollars per annum during his continuance to discharge the duties of pastor.

The Rev. Andrew Flinn, having accepted the call from the Church, entered upon the duties of the office on the 1st of January, 1806.

At a meeting of the congregation held at the church on the 20th of February, 1806, an election for Ruling Elders was held, when the following persons were duly elected, viz :

Isaac Alexander, William Lang, John Kirkpatrick, William Ancrum, James S. Murray.

Mr. William Ancrum having declined to act as Elder, Mr. Zebulon Rudolph was elected in his room.

Meanwhile Rev. Mr. (afterwards Dr.) Flinn, at the meeting of the First Presbytery of South Carolina, held at Zion Church (Winnisboro') on the 11th of March, 1806, presented a certificate of dismission from the Presbytery of Orange, by which he was licensed and ordained and was received as a member in connection with that Presbytery. At the same time "the Rev. Duncan Brown in behalf of a people in the town of Camden and its vicinity, petitioned that the said people may be taken under the care of this Presbytery, be known by the name of Bethesda of Camden, and receive sup-



plies." The prayer of their petitioner was granted. Presbytery on the next day appointed the Rev. Andrew Flinn "stated supply at Bethesda of Camden until their next meeting, and that he attend to the organization of that society." At their next session at Bethel, York, September 30 and October 1. Mr. Flinn reported that he had acted as stated supply, and had effected the organization of the Society as he had been directed. At their next meeting, March 4th and 5th, 1807, the call from Camden was presented to Presbytery, placed in his hands; and by him accepted, and the Rev. William C. Davis was appointed to embrace the earliest opportunity to install Mr. Flinn as pastor of the congregation. The first of these dates are from the MS. account of the church by the venerable Jas. K. Douglas, written late in 1852; the last is from the minutes of Presbytery.

ANDREW FLINN, D. D.,

The Rev. Andrew Flinn was born in Maryland in 1773. His parents removed to Mecklenburg County, N. C., when he was little more than a year old. When he was twelve years of age his father died, leaving his widowed mother with six small children, and with stinted means. The extraordinary promise of his youth induced certain of his friends to encourage him to pursue a life of study, and to aid him in its prosecution. He prepared for the University of North Carolina under the instruction of Rev. Dr. James Hall and some others, where he graduated with distinction in 1799. He was licensed to preach by the Presbytery of Orange some time in 1800, and his first pulpit efforts excited great attention. Having preached at Hillsborough and some other places, he accepted in January, 1803, an invitation to supply the pulpit in Fayetteville, vacated by the resignation of Dr. Robinson, where he was ordained in the month of June and installed as pastor. The labor of teaching, which he was obliged to add to those of the pulpit, proving too oppressive, he felt himself obliged to resign his charge and accept the invitation to Camden. He remained here till 1809, when his pastoral relation with the congregation of Bethesda of Camden was dissolved. A temporary arrangement for the supply of the pulpit was made with the Rev. W. Brantly, until a regular pastor could be procured. On the 16th of October, 1809, the Rev. B. R.



Montgomery was called, with a salary of \$600. Bethesda, of Camden, was reported as having thirty-three communicants in September, 1809.

As our thoughts turn towards the Zion Church they pause for a moment on the locality of the GERMAN REFORMED PRESBYTERIAN CHURCH ON CEDAR CREEK, and to the name of Dubard, its preacher, at the period of the revolution. The organization has long since passed away, and been superseded by one of another denomination, but the name of the ancient minister still remains, and was borne by A. F. Dubard, a Christian man of many virtues, well known and much appreciated, who was killed a few months since, in these times of misrule, by an assassin's hand as he was quietly returning in the evening on the public highway, from the town of Columbia to his own dwelling.

ZION CHURCH (WINNSBORO') had applied to be received under the care of the Presbytery of South Carolina in October, 1799.

It had been agreed at the fall meeting of the Presbytery in 1798, that the Presbytery of South Carolina should be divided, and that Broad River, in its whole course to the Ocean, should be the dividing line between the two bodies thus constituted. The Synod of the Carolinas was to act on this proposition, at its impending meeting at Hopewell Church on the 31st of October, 1799. This division was effected. The members on the northeast side of the river constituted the *First Presbytery of South Carolina*, and the members on the southwest side were to be known as the *Second Presbytery of South Carolina*. This action was taken by the Synod of the Carolinas, and *The First Presbytery of South Carolina* held its first session, as directed, at Bullock's Creek (*alias* Dan) on the 7th of February, 1800. At its second meeting, at Unity Church, on the 29th of September, 1800, Zion Church renewed its petition for supplies. These occasional supplies, the first of whom is said to have been the Rev. Robt. McCulloch, it was privileged to enjoy, and the administration of baptism to their children. Their next supply was the Rev. John Foster, who had been called in March, 1801, from Salem Church, Black River, to the Presidency of Mount Zion College. He was employed to preach to them a part of his time, and this arrangement continued during the two years of his presidency.

On the 27th of September, 1805, a letter was laid before the First Presbytery of South Carolina, at its session at Richardson Church, endorsing a call from the congregation of Zion Church, for the pastoral services of George Reid, a licentiate under the care of the Presbytery. The confidence of the Presbytery in the ability of this young man in matters of business, is manifested by their electing him their treasurer on the resignation of his predecessor in that office (Minutes, p. 43, 72).* The call, on the next day, was put into the hands of Mr. Reid, and by him accepted; but it appeared by an accompanying letter that the congregation had elected elders who were willing to serve, but had never been ordained. The Rev. Samuel B. Young, of Lebanon Church, was appointed to ordain and install them in their office before the next regular meeting of Presbytery, which it was agreed should be held at Zion Church, Winnsboro'. The ordination of the elders took place according to appointment, and was duly reported. (Minutes, p. 79.)

These transactions occurred on the 28th of September, 1805, at a meeting held at Richardson Church. The next regular session of Presbytery was held at Zion (Winnsboro') on the 11th of March, 1806, and on the 13th, Mr. Reid was ordained "to the whole of the Gospel ministry, the ordination sermon being preached in the college by the Rev. John B. Davies, from 1 Thess., ii : 4, and after the rite of ordination was performed, "a suitable and pathetic charge was addressed to Mr. Reid and the congregation by the Rev. Andrew Flinn." (Minutes of First Presbytery, p 79.) In June, the sacrament of the Lord's Supper was dispensed to this Church for the first time. Twenty-seven communicants and two elders united in celebrating the sufferings and death of their Lord and Saviour.† In 1807 their pastor left them." (MS.

* A two-fold delegation waited upon Mr. Reid, at this time, of men held in high esteem, one in behalf of the Mount Zion Society, which had elected him President of the College, and one in behalf of the congregation, expecting, between the two offices, to secure to him a competent support. At that time there was no division in the community, all apparently favoring the Presbyterian faith and order.

† The communion was held in an outbuilding in Mr. Creighton Buchanan's yard (afterwards Mr. McMaster's), and was an occasion of great joy to the Church. Measures had already been inaugurated for the constructing of a church edifice; a suitable lot had been given as its site by Maj. Thomas Means. The corner-stone was laid in 1809, but the church was not finished until 1811. The Court House was the ordinary place of public worship.

Hist. Session Book.) The record in the Presbyterial Minutes dates the dissolution of the pastoral connection by act of Presbytery, on September 29th, 1807. (Minutes, p. 90. of First Presbytery of South Carolina.) At the same time, Mr. Reid applied for leave to travel out of the bounds of Presbytery for six months, which leave was granted, and Mr. Reid and Mr. Stephenson, who had obtained leave for one year, were furnished with certificates of their standing. The Zion Church was declared vacant, and John Foster was twice appointed by Presbytery to supply it. Mr. Reid appears to have returned from his travels after a brief absence, and to have resumed nearly his former position in the community. The congregation were satisfied with him as a preacher, and those who had children and relatives in college, and the students themselves, recognized his abilities as a teacher. The Society in Charleston, however, withdrew their countenance from him. For a season he continued to teach on his own account in the college, until notice was served upon him that another professor would be appointed. The trustees in Winnsboro recommended Rev. John Foster, who was appointed a second time as principal in the school. The congregation, however, or the large majority of them, desired him to continue, both as their pastor and the teacher of their children. As soon as it became necessary to give place to Mr. Foster in the college building, other and desirable quarters were procured for him, and he continued his usual labors in both capacities through the remainder of this decade. During the entire period of Mr. Reid's ministry, the general interests of religion prospered.

Mount Zion Congregation was incorporated by the Legislature December 20th, 1810. (Statutes, Vol. VII, p. 258.) An earlier incorporation had been made March 19th, 1778. (*Ibid.*, p. 139.)

The Elders in Zion Church: James Beaty, elected in 1805, had been an elder in Mt. Olivet Church; John Porter, elected in 1808, an elder elsewhere before; Wm. McCreight, elected in 1808, installed January 15, 1809, had been an elder in Lebanon Church, Jackson's Creek.

LEBANON CHURCH (Jackson's Creek) FAIRFIELD was ministered to by Rev. Samuel Yongue, during this decade. We have been able to learn but a few facts pertaining to its history. The two congregations of Lebanon and Mt. Olivet

remained united under his pastoral care. (See vol. I, p. 599.) Mr. Yongue's compensation from his churches was small, as it was wont to be at that time, and alas, still is with ministers, his family was increasing, and he sought and obtained the offices of Clerk of Court and Ordinary, whose duties, with the assistance of his family, he continued for a length of time to perform, and which enabled him to live in spite of the small compensation for ministerial services he received. His absence from the meetings of Presbytery were, under these circumstances, quite frequent. In reference to cases of this kind the Presbytery exhibited great solicitude, as it was faithful also in other cases in watching over the conduct of its members. On the 7th of October, 1807, we find the following action recorded: Whereas the Synod of the Carolinas at their last sessions, in consequence of an overtur introduced through the Committee of Overtures, requesting their opinion respecting the propriety of ministers of the Gospel accepting and holding civil offices which divert their attention from their ministerial duty and bring reproach upon the sacred ministry, have expressed their disapprobation of such conduct and passed a resolution requiring those Presbyteries where such instances are to be found, to adopt the most effectual measures to induce such ministers to lay aside such offices and devote themselves wholly to their ministerial duties. Therefore

Resolved, That the Rev. Samuel W. Yongue and the Rev. William G. Rosborough be cited to appear at our next sessions, that the Presbytery may enter into a conference with them with respect to the inconsistency of their continuing in those offices which they respectively hold.

Ordered that the clerk furnish each of those members before mentioned with a copy of this minute, accompanied with a citation to appear at our next sessions.

At their next session, held at Bethel Church, "the Presbytery entered into a free conversation with the Rev. Messrs. Yongue and Rosborough, and, after some time spent on the business,

" *Resolved*, That the matter, as a general question of discipline, be referred to the General Assembly for their decision.



"The question is in the words following: 'Is it inconsistent with the discipline of the Presbyterian Church in the United States of America that ministers of the Gospel hold any civil office under our civil Government?'"

The Rev. William C. Davis, who represented the Presbytery in 1808, reported that the General Assembly answered this question "in the negative, *i. e.*, that it is not inconsistent." (Minutes of the First Presbytery of South Carolina, pp. 85, 88, 103.) The direct action on this case was to reaffirm the decision of the Assembly, in 1806, in the case of Rev. Boyd Mercer, of Ohio (who, being too infirm in health to discharge the regular duties of the ministry, devoted himself to the functions of an Associate Judge), that "there is nothing in the Scriptures, or in the Constitution, acts, or proceedings of the Presbyterian Church in these United States expressly prohibitory of such union of office." That decision, however, is accompanied with a caution to the clergy "against worldly-mindedness," exhorts them "not to aspire after places of emolument or civil distinction;" reminds them "that the care of souls is their peculiar business, and they who serve at the altar ought, as far as possible, to avoid temporal avocations." (Minutes 1806, p. 363; 1808, p. 399; Baird's Digest, p. 69.) Lebanon Church reported 120 members in 1810.

MT. OLIVET.—This Society, which had usually been called, from the stream near which it stood, the WATEREE CHURCH AND CONGREGATION, requested Presbytery (the First Presbytery of South Carolina) at the fall meeting in the year 1800, that it, in future, should be known on the Minutes by the name of Mount Olivet. It was a portion of the charge of Rev. Samuel Whorter Yongue. He was licensed April 16th, 1793, and supplied this congregation some two or three years. He received a call to this charge in conjunction with Lebanon, and was ordained in February, 1796, and became pastor here in 1798. The salary voted him, October, 1799, was £40 sterling for half his time. The full organization of the congregation, as indicated by the rules adopted by it, was in the year 1796. The first house of worship was a frame building, which served the uses of the congregation for about forty years.

HOREB CHURCH.—This church was formed, according to the recollection of the oldest member of the congregation who was living in 1850, about the time Mr. McCaule resigned

the Presidency of Mt. Zion College and the charge of Jackson's Creek; *i. e.*, about 1791 or 1792. Its first elders, according to her recollection, were James Brown, one by the name of Boyd, and another, name not remembered. It is near Crooked Run, a tributary to Cedar Creek, and affluent of Broad River, and was first known on the Minutes of the Presbytery by the name of the stream, "Crooked Run." It requested, on the 8th of February, 1800, that it should be known by the name Horeb, and should receive supplies. It presented, through Presbytery, a call to Wm. G. Rosborough for his services, September 30, 1800, simultaneously with Concord Church. On the 4th of February, 1801, Mr. Rosborough was ordained by the First Presbytery of South Carolina (then holding its third session at Horeb), as pastor of the united congregations of Concord and Horeb, Rev. John B. Davies preaching the sermon from 2d Cor., iv., 5. Rev. Robt. B. Walker presided, and gave the charge to the pastor and people. On the 13th of March, 1806, Mr. Rosborough was released from his pastorate here, and the church declared vacant. The church was often called by the name of its first settled pastor, and is so named in Mills' atlas and map of the State. It was now dependent for some time on occasional supplies. Horeb Church is about eight miles south from Winnsboro.

CONCORD CHURCH is about ten miles from Winnsboro', and was, as we have seen, united with Horeb under Mr. Rosborough, in the same pastoral charge. He retained the pastorate of Concord until his death.

AIMWELL CHURCH (on Cedar Creek) is about eight miles west of Winnsboro'. It was received under the care of the old Presbytery of South Carolina, October 25, 1799, just before its division into the First and Second Presbyteries. The first church edifice seems to have been built about 1799, on land given by Francis Robinson the year previous. John Rosborough was the first elder. About two years elapsed, when Wm. Robinson was ordained as elder. Rev. George Reid, who was ordained as pastor of Zion Church, Winnsboro', and was principal of Mount Zion College, preached to this church for about 7 years before he removed to Camden. If this were the case, Mr. Reid's ministry must have commenced here in about 1802, and while he was yet a licentiate. The church consisted, it is supposed, in Mr. Reid's time, of about thirty members.



The church of BEAVER CREEK is situated on the stream so called, about 21 or 22 miles a little west of north from Camden. The Rev. Robert McCulloch had been dismissed by the Presbytery from the pastoral charge of this church in October, 1792, “in consequence of the congregation failing greatly in the support promised in the call. The congregation is, at present, in a broken, disorderly state.” (Historical account sent up to the Assembly in April, 1694.) It remained vacant during this decade. It was supplied, under order of Presbytery, by Rev. George G. McWhorter, in 1808, and by Robt. McCulloch in 1809. On March 1st, in this year, the First Presbytery held its regular sessions at this church.

HANGING Rock, named from one of the tributaries of Little Lynch's Creek, was in the general neighborhood of Beaver Creek church, and, probably, in Lancaster District. Mr. McCulloch was ordered to supply it at two different times, in 1807 and 1808. Beaver Creek and Hanging Rock are reported, in 1808, as “vacancies” able to support a pastor.

MILLER'S CHURCH. This, with Beaver Creek and Hanging Rock, were reported as vacant in 1800, but are represented as able, united, to support a minister. The First Presbytery of South Carolina held its eleventh stated session at this church on the 15th and 16th of March, 1805. The attendance was small—G. G. McWhorter, J. B. Davies and John Cousar, ministers present, with James Crawford and William Carter, elders; absent, Rev. Messrs. Alexander, McCulloch, Stephenson, Walker, Yongue, Foster, Rosborough, and D. Brown. Miller's Church does not appear on the Minutes of Presbytery much longer. It was, probably, soon absorbed by the church of Beaver Creek.

CATHOLIC* CHURCH, Chester District. Rev. Robert McCulloch continued the pastor of this church, in connection with PURITY, until his lamentable fall. In consequence of this, he was, on the 13th of November, 1800, deposed from the min-

*The reason for giving the name “Catholic” to the Church was owing to the mixed character of the families who united in erecting the house—consisting of emigrants who had been connected with the different branches of the Presbyterian Societies of Ireland, viz: the Presbyterian (so-called), the Associate and the Reformed Presbyterians, or the Covenanters—agreeing that it should become the property of whichever should succeed in obtaining the first settled pastor, and it thus became the property of the Presbyterian Church, under the care of the General Assembly.



istry and suspended from the privileges of the church. These things are proofs of human imperfection; and yet religion has its place in the world, and the Church still stands; nor were such instances of defection, even of renowned servants of God, wanting in Scripture times. It was probably in view of this, and moved by the evidences of his repentance, that his Church, September 28, 1801, petitioned for his restoration to the ministry. This the Presbytery did not then grant, first, because it would be improper to return him to the ministry before he was received into the communion of the Church; and secondly, there should be very satisfactory evidence of repentance, reformation and aptness to teach. But after he should give satisfaction to the Church, Presbytery had no objection that he should use his talents among them in their religious meetings for their instruction, yet in such a way as was consistent with the duties of a private Christian only. In those unofficial labors he engaged, holding prayer meetings, accompanied with exhortation, through the congregation, and drawing back to him the affections of his people. On the 17th of March, 1802, the congregation renewed their petition, being satisfied of his repentance and that he would be as useful as ever in the ministry, if not more so, if restored. Presbytery, after careful enquiry and full communication with the offender absolved him from the sentence of deposition and appointed him to preach in their vacant Churches. This he did both to his own Church and to others. For several years he was reported as a minister without charge, and Catholic Church as vacant. The defection of Mr. McCulloch was followed by a great decline in Catholic congregation just when the interests of religion were advancing rapidly elsewhere. Many withdrew from the communion of the Church, some of whom joined the Covenanters, some the Old Associate, and some the Associate Reformed, and some remained out of the communion of any Church. The Reformed Presbyterians and many of those who regarded themselves as a branch of the Kirk of Scotland, kept up their "Society meetings," taught their children the principles of religion, and observed the Sabbath strictly. Those Presbyterians who were of Irish birth were warned by friends in the old country to beware of the "New Lights." Without discriminating, they included under this term not only those inclined to Socinianism who had come here from Ireland, but the Ameri-



can Presbyterians, and Whitefield, and the advocates of Modern Revivals. Hence they were little affected by the revivals which prevailed in many congregations of the South in 1802, upon which many of the Irish, and the Scotch no less, looked with disapprobation.

Between 1802 and 1805 John Brown, Sr., a soldier of the revolution; John Graham and Samuel Ferguson, were added to the session, and after the death of John Graham, Joseph Simpson was elected in his place. Mr. McCulloch continued to preach at Catholic. In the years 1807 and 1808 he preached one-fourth of his time at ROCKY MOUNT. On the first of the year 1809 he commenced preaching in the neighbourhood of Beckhamville, at a newly built church called BETHLEHEM, a branch of Catholic, one-fourth of his time. (Papers of Rev. J. B. Davies, D. C. Stinson, and Rev. Jas. H. Saye.)

HOPEWELL, CHESTER DISTRICT.

"A new Church had arisen in the former bounds of Catholic, of which we were not aware when our first volume was issued. The separation between Hopewell and Catholic took place in 1788. These people had existed as one society for about seventeen years. The two old elders, Thos. McDill and David McQueston, who had been elders in Ireland, assisted at the first communion at Catholic. The division between these Churches was geographical. Draw a line from Hugh McDonald's and Robert Parker's, the plantation now owned by Mrs Moore, Sam McCallough's plantation, now owned by Wm. Caldwell, David McCallough, now Caldwell's mills, on Bull's Creek; Robert Jamison's and Corder's. West of this line is Hopewell; east, Catholic, down to Catawba River. Those families that seemed to be all connected, divided this line, to wit: Geo. Cherry and wife, brother-in-law to Chestnut, to Moffatt, McDill and Meek. They remained in Catholic. The brother-in-law of David McQueston was a ruling elder in old Richardson Church. At that day people entered the Church most convenient to them. After January, 1801, when Rev. Robert McCulloch was suspended from the ministry, many persons went over to Hopewell Church, to wit: Sam. Macaulay and family, David Macaulay and the Nixon girls, step-daughters, and some others. From Purity, Ed. McDaniel, a ruling elder, and Matthew Elder's family. There were frequent

changes from one Church to the other, even down to the present time."

PURITY CHURCH, the congregation of which bordered upon that of Catholic, and which was united under the same pastorate, is in the centre of Chester District (or as it is now called county, as was the case formerly), and had its house of worship within two miles of Chesterville. While the Presbytery was in session at Catholic Church in the case of Mr. McCulloch, it is alleged that there were many outside and improper influences introduced on the part of the prosecution. The resentment of the people against the accuser was so great for the manner in which he attempted to bias testimony and suborn witnesses that it was found necessary to apply for a military guard to protect his person. There had manifestly been great imprudence on the part of the accused and a criminal intent. This he admitted, but denied criminality of outward act. He was deeply afflicted at the decision but bowed submissively to it. There was a decided opinion in relation to him. But he won back the affections, confidence and sympathies of the congregation of Catholic, which remained till they were earnest for his restoration, and did not rest till it was accomplished. Purity Church did not unite in the petition, nor were they willing to receive him. It therefore remained vacant with only occasional supplies until 1806. In March, however, 1802, a call was sent up to the First Presbytery of South Carolina for the ministerial labors of Thomas Neely (then a licentiate), by Purity and Catholic Churches conjointly. It was informal, not being duly certified, and probably coming only from a minority of Catholic Church. It was returned to the congregation with explanations. Certain grievances of a portion of this congregation were laid before Presbytery.

"The petition of a number of persons representing themselves as being a part of Purity congregation, praying redress of certain grievances, was taken under consideration, and after some general observations were made, on motion, it was—

Resolved, That each paragraph be separately considered.

"The first paragraph was then read as follows: *We believe that the Churches had all the instituted means of grace and salvation before the existence of camp meetings among us, nor can we think that there is any divine warrant for them.*



"From observations dropped from different quarters of the house, it appeared that a diversity of opinion prevailed on this subject. Therefore, upon motion made, the question was put whether we had a divine warrant for camp meetings or not, and carried in the affirmative. The yeas and nays being required to be inserted in the minutes, are as follows :

Yeas—The Rev. Messrs. Alexander, Stephenson, Brown, Walker, Davis, Rosborough and Messrs. McCreary and Crafford, Elders—8.

Nays—The Rev. Messrs. McCulloch, Dunlap, Yongue and S. McCulloch, Elders—4.

"The second paragraph was read as follows : *Ministers of other denominations have been permitted to preach in those assemblies and to associate with our ministers in the exercise of religion without the approbation of our Church or even any terms of religious correspondence, union and communion entered upon by the parties themselves, known to us.*

Respecting this paragraph we take the liberty to observe that inasmuch as the petitioners have not been sufficiently explicit in pointing out the denominations to which they refer we conceive that we cannot give an explicit answer in this case.

"The third paragraph was read, viz : *Members of the Methodist persuasion have been admitted to the table of the Lord in communion with the Presbyterians. We do conceive that the Methodists are very erroneous in some of the most important articles of the Christian religion, and therefore we consider it highly improper that such a toleration should be granted to that class of people in the Presbyterian Church.*

Respecting this paragraph we also observe that we cannot think that merely the circumstance of a man's being called a Methodist is a sufficient reason why a person should be excluded from the communion of the church, provided he be otherwise qualified, and as the petitioners have not defined the particular doctrines held, or supposed to be held by the Methodists, which they conceive to be erroneous, we cannot with propriety go into a decision on them.

"The fourth paragraph was read in these words :

"*Another subject, which we take the liberty to represent and state, is, that a regular system of psalmody has been introduced into this congregation contrary to our consent and approbation.*



The truth is, we are not as yet persuaded that it is our duty to sing any other but the Psalms of David in Christian worship. We must claim the privilege of worshipping God agreeably to the dictates of our own consciences, and in the way which was formerly practiced in this congregation.

"On this subject we would observe that, in as much as the late Synod of New York and Philadelphia, and the General Assembly, have already made certain regulations on the subject of Psalmody, we beg leave to refer the petitioners to their printed extracts; at the same time observing that, as the Synod aforesaid, and the General Assembly, do not oppose the use of any particular system of Psalmody, or any contrary to their wish, neither do we."

"On the 11th of March, 1806, Purity united with Edmonds (a church recently organized some eight miles northwest of Chester C. H.) in a call to Mr. Neely to become their pastor, and he was accordingly ordained and installed over these two churches, on the 17th of October in that year, the Rev. W. C. Davis presiding and delivering the charge, and Rev. J. B. Davies preaching the sermon from 2d Cor., iv. 13, last clause. Mr. Neely was a native of York District, pursued his theological studies with Dr. Joseph Alexander, of Bullock's Creek, and continued in this charge through the remainder of this decade. In the last part of it he labored in the midst of much bodily infirmity. On September 29th, 1809, he excused himself from attending on Presbytery (as also did Rev. Mr. Rosborough) for this reason, and requested that supplies be appointed to his charges until the design of Providence in respect to him may be ascertained." During the labors of Mr. McCulloch with Purity congregation, the Bench of Elders consisted of Wm. Lewis, Edw. McDaniel, Robert Boyd, James Kennedy, Andrew Morrison, and John Wilson. In 1800 appear the names of John Bell and Hugh Gaston. After the trial of Mr. McCulloch, John Bell and Edward McDaniel withdrew to the Associate Reformed Church at Hopewell, under the charge of Rev. John Hemphill. John Wilson removed to the State of Kentucky. One year previous to the settlement of Mr. Neely, William Bradford, John Harden, and Robert Walker were ordained ruling elders. These three, with James Kennedy and Wm. Lewis, constituted the eldership at this time.

The Rev. John Douglas, who is our authority for much of



what we have here said, in his History of Purity Church, written in 1865 and published in 1870, thus describes the houses of worship: "The first house of worship erected by this congregation, which was many years before Mr. McCulloch's day, was a small loghouse, which stood only a few paces in the rear of the site of the present building. It was made of the roughest materials, not of such cedar trees and fir trees as Hiram gave Solomon. It was neither ceiled with cedar, nor painted with vermillion, nor did it go up without sound of hammer or axe. Each neighbor brought in his own unhewn log, freshly cut from the adjacent forest; thus, nearly in a day, a shelter was provided that would screen the worshipper from the summer's scorching sun and the pelting storms of winter. It was built of round logs, covered with clapboards, fastened down with weight-poles. It was built on a piece of vacant land of about eleven acres in extent." It seems that the architect of "the second temple" had not studied among the ruins of Athens, Corinth or Ephesus. "It was during Mr. McCulloch's ministry at Purity, the second house of worship was built. This stood directly in front of the present church. It was, no doubt, the design of its framers that "the glory of this latter house should be greater than the former." Unlike Solomon's chariot it was not made of the wood of Lebanon, nor were its pillars of silver, nor its coverings of purple, nor was it *always* paved with love. It was a loghouse, though its timber were hewed, had a shingled roof, but like Noah's ark had but one window and not many doors. Accurately to describe its form or dimension by cubit or rules, would require much greater architectural skill than the writer professes to possess, although he still has its ineffaceable picture distinctly daguerreotyped in his mind. As for its form there could have been no idolatrous design to violate the second commandment, for "it was not made in the likeness of anything that was made," "neither was it made according to the pattern God gave Moses in the Mount." It was intended more for "the useful than the ornamental" One of the most memorable reminiscences connected with this venerable house of God (especially with the juveniles), was its so-called "seats" or *benches*. They were of split timbers, hastily hewed and not carefully planed, with high, strait-backs, so high from the floor the young could not touch it with their toes, conse-



quently they had no means of shifting position or relieving the tedium so peculiar to them in "this prison of boyhood." Even to those of riper years and more devout feelings, they were so unpliant and so uncomfortable that they must have felt more like being seated on the "stool of repentance" than engaged in the pleasant devotions of the sanctuary. Though unique and rustic in its exterior, this house served its day and was pulled down to give place to one more becoming the service of God. It is very plain the authors of this house of worship did not agree with a celebrated modern Doctor of Divinity, that cushioned seats are truly "means of grace."

EDMONDS CHURCH, mentioned above, says Rev. John B. Davies, was reorganized as a church September 22, 1802, and for two or three years was supplied by Mr. George Reid, a licentiate of the First Presbytery of South Carolina. It is near Sadler's Cross Roads in the northern part of Chester District. It was fully organized by Rev. Robt. B. Walker, and as such reported to Presbytery in 1805. In 1806 they united with Purity under the ministerial labors of Rev. Thomas Neely, who served them through the remainder of this decade.

FISHING CREEK (upper) and RICHARDSON'S (formerly Lower Fishing Creek).—The Rev. John B. Davies became, as we saw, Vol. I, p. 603, pastor of these churches May 14, 1799, and continued so, far beyond the period of which we now write. In common with many other churches, they shared in the quickening and refreshing influences of the Holy Spirit in 1802, which continued on with happy results for some four years. The following additions were made to the session in successive years: In 1801, Hugh Gaston; in 1804, Josiah Porter, Charles Brown, Wm. Walker, and D. Davis; in 1808, James Steele, James Wallis, and Samuel Lewis. The following is a list of communicants at the beginning of his ministry, in 1799, viz: Rev. J. B. Davies, Pastor; Samuel Neely, David Carr, David Neely, Thos. Neely, and Thos. Latta, Elders; Mrs. Polly Davies, Sarah Neely, Margaret Carr, Agnes Neely, Prudence Neely, Martha Latta, John and Margaret Latta. Eliza Chambers, Widow McClure, Martha Gaston, Hugh McClure, Jane McClure, Mary Porter, David and Jane Davis, Thomas and Agnes Wright, Wm. Anderson, Joseph Walker, Widow Bishop, Widow McColloch, Mary Elliot, Jas. and Jane Armstrong, Charles Brown, Wm. and



Agnes Thorn, John and Martha Walker, Jane Walker, Elizabeth Lemon, Widow Knox, David, Margaret and Sarah Boyd, Christopher and Rose Strait, John Mills, Sarah Gill, Josiah and Rachel Porter. Total—48. Received in 1799. Elizabeth Mills, Elizabeth Neely, Isabel Allen, Sarah McHugh, Thomas Miller, making a total of 53 at the beginning of this century. The total of members at the end of 1800 was 60; at the end of 1801, 68; of 1802, 65; of 1803, 68; of 1804, 77. Down to this time, 80 had been received into the Church on profession, and 24 by certificates. Some had died, many had been dismissed, and the number at the beginning of 1810 was 75.

In RICHARDSON CHURCH there were elected as elders, in 1810, David Patten, Thomas Nesbit, and Abram Walker. This church was part of the charge of Rev. J. B. Davies.

BULLOCK'S CREEK.—At the commencement of this century the Rev. Joseph Alexander was still the pastor of this church. We have anticipated, in our first volume, a few years in this, indicating, as we have done, on page 603, his release from his pastoral charge, which took place by his own request on the 27th of March, 1801. He speaks of the number of communicants being small, and reduced from what it once was, amounting, at that time, to 85; of their diminished interest in public worship, and in the business of the Church; of their perfect inattention to the collection of his stipend, and want of interest in his ministry, as the reasons of his request. It betokens a low state of religion in a community when these things are so. But it is the calamity which often comes upon the aged minister, though he may have worn his life out in the service of the Church. He was honored, as we have before said, with the degree of Doctor of Divinity, in 1807, some two years before his death. He was held in honor by his brethren in the ministry, as the following resolution of the Presbytery shows :

"Resolved, That the death of the Rev. Dr. Joseph Alexander, who departed this life on the 30th day of July last, brings to our lively recollection the sense we entertained of his great usefulness in planting many of our churches, and in devoting forty or fifty years of his life to the propagation of the Gospel in these Southern States." (Minutes, September 29, 1809.)



Dr. Alexander was succeeded, for a season, by William Cummins Davis, who was born December 16, 1760; was graduated at Mt. Zion College, where he was both student and tutor, in 1786; was licensed by the Presbytery of South Carolina in 1787; was ordained as pastor of Nazareth and Milford churches in 1789. He was released from this charge in 1792. He was dismissed to the Presbytery of Concord, October 13th, 1797, and, soon after, was settled as pastor of Olney, N. C. In 1803 he was appointed by a commission of Synod to "act as a stated missionary" to the Catawba Indians until the next stated meeting of Synod, and to superintend the school in that nation. In 1805, by permission of the Presbytery of Concord, he supplied the church of Bullock's Creek. On the 30th of September, 1806, he was received into the First Presbytery of South Carolina, and at the same meeting, a call was presented to him from Bullock's Creek, which he accepted, and a committee was appointed to install him. He was twice appointed commissioner to the General Assembly, and in 1808 he attended the sessions in Philadelphia. He was, also, in 1805, 1806, 1807 and 1808, on the General Assembly's Standing Committee of Missions. He was, therefore, so far, a man held in honor, of a vigorous intellect, of considerable influence among the people, an interesting preacher, given more than most men to metaphysical speculation. This led him into error, which brought him under the notice of ecclesiastical courts, and was followed by dissensions and divisions for many years. Of these our pages will shortly speak. The only recorded statistical report from Bullock's Creek is in 1807, in which it reported 70 communicants and 7 baptisms.

"NAZARETH CHURCH," says the Rev. Robt. H. Reid, "was organized by Dr. Alexander. He continued to preach as their stated supply until after the Revolutionary War. He was succeeded by the Rev. William C. Davis. The road that leads from this place to Pinckneyville on Broad River, was first opened by this congregation, as a bridle way for Dr. Alexander to travel when he came to preach to them. For the following excellent biographical sketch of Dr. Alexander, which I know will be read with interest, I am indebted to the kindness of Robert Y. Russell, of York District:

"Of the nativity and early training of Dr. Alexander, we are not, at this late day, prepared to speak with certainty. So far as a general impression remains upon the mind of the writer, he entertains the opinion that Dr. Alexander was a native of Pennsylvania. He graduated at Princeton College, New Jersey, in 1760; was licensed to preach the Gos-



pel by the Presbytery of Newcastle in 1767, and in October of that year was dismissed as a licentiate to the Hanover Presbytery, and accepted a call from Sugar Creek, N. C. He was ordained at Buffalo on the 4th of March, 1768, and in May following, was installed pastor of Sugar Creek, N. C., where he for several years performed the duties of his office in the midst of a population deservedly ranked amongst the most intelligent, virtuous and patriotic of the early settlers of the American colonies. In so fair a field, his highly cultivated mind, professional zeal, and ardent patriotism, all found ample scope for successful development. Under the mighty causes then at work to stamp upon the American mind its permanent character, young Alexander felt the vivifying influence, and soon became prominent as a powerful preacher and an earnest remonstrant against the oppressive measures at that day sought to be enforced upon the colonies in America. However painful the task to relinquish a station of service in which he found so much that accorded alike with his tastes and with what he had proposed to himself as the great aim of his life, nevertheless, so urgent were the calls that with distressing frequency fell upon the minister's ear, from hundreds of destitute churches and congregations, all over the Southern country, that our young minister felt it impossible longer to resist the "Macedonian cry," and in obedience to the suggestions of duty, yielded the pleasant and flourishing field of his labors to other hands, and removed with his family to South Carolina. About the year 1776 he settled in Bullock's Creek Congregation, York (then Camden) District, of which he assumed the pastoral charge, and entered promptly upon the duties of his mission. He found himself surrounded with a moral waste stretching in all directions over an immense area, with here and there the cabin of a pious Pennsylvanian or a Scotch-Irish Presbyterian. From these Bethels in the wilderness, the morning and the evening prayer had come up in remembrance before God; and in answer, the dawn of a gospel-day was now rising upon the darkness which had so long enshrouded the Broad River Valley.

Like Paul at Athens, the newly arrived minister felt his spirit stirred within him, as he surveyed the wild and rugged fields he had undertaken to cultivate.

All his resources were taxed to their utmost to meet the exigencies of his people, but implicitly confiding in the pledges of the Master whom he served, and encouraged and sustained by the hearty co-operation of the few pious families whose urgent appeals had brought him amongst them, he diligently persevered in his work, and saw it advance with slow but steady progress. In the tract of country he occupied, the forests abounded with game, and the streams with the finest of fish. Luxuriant grasses clothed the hills, and almost impenetrable cane-breaks darkened the creek and river low-lands. Hence with the exception of the labor required to cultivate a few acres planted in corn and wheat, to bread the family, and a patch planted in tobacco, and another in indigo (the commercial staple of upper Carolina at that day) to procure a few dollars to meet unavoidable expenses, the settlers along the Broad River and its tributaries, composing what was then called Bullock's Creek Congregation, passed their time in what the Mantuan Bard would have termed "inglorious ease." The amusement of fishing and hunting furnished not only a delightful entertainment to the pleasure-loving lords of the forest and their wild growing lads, but at the same time contributed largely to the stock of materials necessary to family subsistence, and were, therefore, looked upon as a commenda-



ble feature in their system of provisional economy. Meanwhile the cultivation of the mind, and the importance of subjecting the moral and religious elements of our nature to the renovating and transporting power of the Gospel, seemed to be matters that few had bestowed a practical thought upon. This state of things rendered it necessary for Mr. Alexander to undergo immense labor in bringing the scattered materials on which he had to operate within the sphere of his ministerial influence. No one who properly estimates the unyielding nature of inveterate habits, fortified by the native hostility of the human heart to the offices of religion, but will at once admit that nothing short of Divine wisdom and power could have directed and crowned his efforts with success. To win this numerous class of the population to virtue and religion, he must first conciliate their attachment to himself, which he accomplished, after a time, by means of regular family visitations. The familiar and friendly intercourse established in this way between himself and his thoughtless parishioners soon won upon their regards, and secured a patient ear to such suggestions as he chose to offer on the subject of religion, as he sat by their firesides, encircled with a listening household.

Ere long, our judicious and zealous pastor had the satisfaction to look down from his pulpit on a Sabbath morning and mark, now one, and then another, and there a third one, of the families upon whom he had bestowed his attentions and his prayers, timidly entering the doors of the church, and, fearful of attracting the notice of the congregation, quietly seating themselves in the nearest vacancy to listen to the preaching of the Gospel. From witnessing the fruits of this apostolic measure, Mr. Alexander was stimulated to ply his energies with an industry so untiring that, in due time, a crowded auditory thronged the house of worship and gave evidence of their appreciation of the gospel at his mouth by a profession of their faith in Christ, and an exhibition of the fruits of that faith in a life of practical holiness.

Thus, under the early ministry of Dr. Alexander, was a church-altar erected on Bullock's Creek, and a flame enkindled upon it which has not ceased to give forth its light through all the changes of well-nigh a century, up to the present hour. So long as he was able to serve the Church as a minister, he was careful to employ a portion of his time in fostering the growth of family-religion by going from house to house throughout his congregations, conversing with heads of families, instructing the youth and children of the household, and uniting with them in prayer for the Divine blessing. He was accustomed at stated periods to conduct catechetical examinations, held on his own appointment in the several quarters of his congregations, at which both old and young were strictly enquired at concerning their knowledge of Divine truth, and their experience and progress in practical religion. Those wisely-directed labors were productive of the very best fruits. The congregations under his care advanced apace in the acquisition of Biblical knowledge, the pastor and elders were cheered with frequent and large accessions to the communion of the Church from the youth under their joint care and instruction, and the several churches in charge of the beloved minister became vigorous and flourishing branches of the "True Vine," clothed in beauteous foliage, and laden with the fruits of righteousness.

In addition to the church of Bullock's Creek, Dr. Alexander organized (as we have been informed) Nazareth Church, in Spartanburg District, and Salem Church, in Union District—a section at that day composing a part of Ninety-Six—in each of which his ministry contributed greatly



to advance the cause of religion, and to further the interests of our National Independence.

During the lapse of nearly forty years, embracing the memorable period of the American Revolution, Dr. Alexander continued to serve the churches which his labors had been blessed in planting and rearing up until within the last three or four years of his life, when the infirmities of age forced him to demit his pastoral charge, and to rest forever from his ministerial toils.

We have learned, from the men who grew up under his ministry, that his style of preaching was bold and pungent, leading the understanding captive to the demonstrations of truth, and the applicatory appeals with which he was accustomed to close his sermons, terrible as the storm, scattering in fragments the strongholds in which sin and impenitence seek shelter and repose. Fidelity to the character and to the valuable services of this excellent man demands that a note be made of the influence of his efforts in the cause of his country, as well as in that of the Church and the Gospel.

Of so ardent a type was Dr. Alexander's patriotism, that from the days when the Stamp Act and Boston Port Bills passed the British Parliament until the hour when the smoke cleared away from the last gun fired in defence of our National Independence, the glowing fires of his truly American heart, impatient of control, burned with intenseness in his conversation, and with the force of lightning shot from the pulpit, when on suitable occasions he drew the picture of our country's wrongs, and in the names of humanity, liberty and religion, summoned her sons to the rescue. His unfaltering and spirited hostility to British tyranny and oppression, and to Tory butchery, arson and plunder, procured for him a prominence that frequently perilled his property, his person, and the regular exercise of his professional functions. But he had, with mature deliberation, transferred his temporal all on board the bark of the Revolution, and resolved to share her fortunes, and with her to sink or swim.

In the dark day of Carolina's prospects, when the British and Tory ascendancy lowered like the clouds of death over her sky, from the seaboard to the mountains, so fierce and threatening was the storm that raged around the partisan preacher, and so deep was his hold upon the affections of his people that the few men and lads of Bullock's Creek not out at the time in the public service, habitually repaired to church on the Sabbath morning with their rifles in their hands, and, stationing themselves around what the next generation called "The old Log Meeting House," guarded the minister and the worshipping congregation while he preached the Gospel to them. On the very spot where these services to God and the country were performed has the writer sat and listened with spell-bound attention to the recital of these stirring scenes, at the lips of some of the venerable actors themselves, as the tears shot down their cheeks, and told with an impressiveness still more forcible than their words, the price it had cost them to place in our hands the charter of Freedom and the unchallenged right to worship the God of our fathers according to the sanctions of the Bible and the dictates of conscience. May Bullock's Creek preserve the legacy unimpaired so long as civil liberty and sound Christianity are allowed one acre on earth they can call their own.

Emerging from the perils of the revolution, South Carolina, from the peculiarly trying position allotted her in the bloody drama, presented a picture calculated to awaken the tenderest sympathies of the human



heart. Her farms and plantations had been burned with fire—her factories, work-shops, academies and school-houses, that had escaped the vandalism of the foe, were left to silence and decay—the sires and sons, the mothers and daughters who had survived the carnage of privations incident upon the war, were reduced to poverty—in a word, the plow-share of devastation had torn through and ruptured all the resources of her former prosperity. But thanks to Heaven over the dreary desolation, the voice of liberty and independence now rung with a restorative power and awakened into life and activity the intellectual, the moral, and the physical energies of all classes, and immediately summoned them to the noble work of repair and improvement. Ever ready to move with the foremost in planning and prosecuting measures promotive of good to mankind at large and to his countrymen in particular, Dr. Alexander, impressed with the duty of lending his aid to the diffusion of learning throughout the State, embarked with other literary men of the country in the business of opening schools and seminaries for the benefit of the children and youth, who from the necessity of the times had been hitherto almost entirely neglected. About the year 1787, he opened a capital school near his own residence, situated a little over a mile southwest of Bullock's Creek Church, and in a few months the infant seminary was thronged with young men from his own and the adjoining Districts. For a number of years he continued to discharge the duties of Preceptor with eminent ability, and had the happiness in after years to see many of his pupils in stations of honor and usefulness as clergymen, physicians, jurists and statesmen. Many Presbyterian ministers, who from the beginning of the present century until the time of their death contributed largely to give strength and extension to that arm of the Church in York and the neighboring Districts, had been not only classical students of his, but were also indebted to him for their early attainments in Theological science. The late venerable Governor Johnson furnishes to the memory of many of us, a specimen of the solid stamp of true South Carolina character and early scholarship with which himself and many others of Dr. Alexander's pupils were permitted during a long life, to adorn society and benefit the State. Governor Johnson entertained while he lived, a high regard for his venerated Preceptor, and spoke with pride of his once flourishing academy standing on a ridge-land in the Bullock's Creek forest.

From an intimate personal acquaintance with a number of the old men of Bullock's Creek congregation, who had grown up from children under the ministry of Dr. Alexander and who were tried and honored officers and soldiers of the Revolution, and members and elders of the church, the writer had an opportunity of forming a tolerably accurate estimate of the mighty results which accrue both to the Church and the State, from the permanent labors of an enlightened and faithful gospel ministry. The religion, the morality, the patriotism and the sound-common sense maxims of the Bible, had been brought to bear, with a steady and formative influence upon the youthful mind in the congregations with whose interest and progress the greater part of Dr. Alexander's life had been identified, and the result was that a generation of men matured under his pastoral instructions, whose worth to their country as soldiers in war and as citizens and Christians in peace, is beyond all our powers of appreciation. What these men had been on the field of battle we could only learn from the pen of the historian; the scars which they carried on their persons, and their own recital of



the scenes of mortal strife through which they had passed; but what they were as men and as citizens *we know*, for we listened to their words and looked upon their lives as they passed with noble and venerable bearing before our eyes. As Christians, they bowed with reverence to the authority of the Holy Scriptures, in all they believed and in the duties they performed. The family altar, the sanctity of the Sabbath and the House of God, were enshrined in their hearts. Their lives were a lucid comment on the wisdom, the purity and the strength of primitive Presbyterianism as an embodiment of the doctrines of Christianity and of the elements of national prosperity and greatness. But they have passed from amongst us, and with the venerated man whose labors and example contributed so much to make them all they were, have gone into the communion of an immaculate and glorious church-fellowship near the throne of God, and are become citizens of an illustrious commonwealth, the grandeur and perpetuity of whose honors and immunities were not won by the valor of the soldier on the battle-fields of earth, but were achieved by the blood of the cross, and are bestowed by the hand of Him who is the Prince of the kings of the earth.

Dr. Alexander closed his eventful life on the 30th of July, 1809, in the 74th year of his age, and was buried in the churchyard at Bullock's Creek. A simple stone taken from the mountain quarry of our District, stands at the head of his grave, inscribed with his name, his age, and the time of his death, and marks the resting place of all that was mortal of this eminently useful and patriotic Divine. L.

York District, July 24th, 1855.

Rev. James Gilliland, Jr., was licensed by the Second Presbytery of South Carolina, April 8th, 1802, and was ordained the pastor of Nazareth and Fairview, on the 7th of April, 1802. (Vol. I, p. 626.) He was a lively speaker, a good scholar and popular in his manners. The church flourished greatly under his pastorate.

BETHESDA CHURCH enjoyed the labors of its beloved and excellent pastor the Rev. Robt. B. Walker. "As to the numerical strength of the church previous to this century we have" says Mr. Harris, "no definite information, but it was probably large from the first. In the beginning of the century we have been informed, the membership was about one hundred."

Since the year 1804, when large additions had been made to the membership, we have reliable data, from which we ascertain that the average annual report of members for fifty years was one hundred and sixty, being the highest in 1818, when it was nearly four hundred, and lowest in 1850, when, in consequence of the years of immense mortality preceding and also the extensive emigration to the West, it was reduced to one hundred and five (105.).



There must evidently then have been frequent and important accretions to the communicants in the church to fill up the breaches made by death and emigration, and this is what might be expected from the character of her ministry, and the churche's known fidelity to her children and families, and by the aid of the Divine Spirit. But besides this gradual but constant increase of members, there was at intervals a very large influx into her communion, for Bethesda has enjoyed several seasons of general religious awakening, and as Father Walker used to say, "the people expected one every fifteen years." The first of these occurred in the beginning of this century, and we shall permit the lamented Bishop to describe it :

In 1802, the wonderful work of grace which commenced in Kentucky, extended to this region of country. In the spring, or early in the summer of this year, a "*protracted meeting*" was appointed at Bethesda, at which time the first "*Camp Meeting*," was held at this Church. The neighboring ministers were invited and masses of men assembled in expectation of a revival. They came from the two Carolinas ; some as far as thirty and forty miles, to attend this solemn occasion. Revivals of great power had already appeared in some of the surrounding congregations ; but a special work of grace appeared *now* in Bethesda. It passed through that vast assembly like some mighty whirlwind. "The people were moved as the trees of the wood are moved by the wind." Subjects were taken from almost every age, class, character and condition. Hundreds retired from that assembly who had felt the mighty power of this work, and very many returned to their homes "rejoicing in hope of the glory of God."

Thus commenced that remarkable work in the congregation, known as the "*old revival*," and which continued with great power between three and four years. Such masses now crowded the house of God, that in pleasant weather want of room compelled them to retire to the grove. They assembled early on Sabbath morning at the place of worship, not for worldly conversation or amusement, but to transact business for the eternal world. Immediately on their arrival, not waiting on the presence of the pastor, the people commenced prayer, praise, religious conference and conversation with the anxious enquirer. In such exercises, in connection with public worship, was the day measurably spent, and at evening the people retired to their homes with an overwhelming sense of eternal things possessing the soul. Meetings for prayer during the days or nights of the week were appointed in different parts of the congregation and attended by crowds, for they now considered secular pursuits as secondary to the interests of eternity. Such was the all-prevailing solemnity resting on the public mind that fashionable amusements, sports and pastimes which had been so common, disappeared, as darkness does at the approach of dawn, and the chill of winter with the return of spring. The business of life was not neglected ; but such was the absorbing interest then felt in the things of the soul that wherever men assembled, were it even to repair or construct the roads, to raise the house, clear the fields, or remove the rubbish, and even to



"husk the corn," (at other times demoralizing) the work of grace then progressing, and the salvation of the soul, were the general topics of conversation. And even when they assembled at the house on such occasions, to take their meals, it was not uncommon to spend a time in social prayer and praise, and religious conference, before resuming their labor.

" Those were happy golden days,
Sweetly spent in prayer and praise."

What number of persons became hopeful subjects of grace during this revival, can be learned in eternity alone. Many from a distance, it is believed, were savingly impressed while attending protracted meetings at Bethesda, who returned to their homes, and whose subsequent history was of course unknown to this Church. Many hopeful subjects of this gracious work united themselves to other branches of the Church, and large additions were made to this Church. It is known to some of you, I am informed, that at the commencement of this gracious work the number of persons in actual communion in this Church, did not amount to eighty, and at the close of the revival it largely exceeded three hundred! And even after the Church supposed the revival to be at an end, its gleanings for years continued to come into the Church. From all I can learn, I am induced to believe that Bethesda alone received more than three hundred members on profession of their faith as the fruits of this one revival.

There were some things connected with this work which were very peculiar in their nature, in relation to which good and judicious men sincerely differed. Of these I am not at this time called to express an opinion. Some who came into the Church afterwards dishonored their profession; but the large mass, as you yourselves are aware, gave evidence of genuine piety. There are still some subjects of that revival living among us, whom we love and revere; but the greater part are "fallen asleep." So that whatever may be said of the alleged irregularities and excesses of those times, certain it is, that this Church and community have reaped lasting benefit from that work of grace. Unbelief and skepticism were confounded, and in many instances compelled to acknowledge that it was the "finger of God." The caviler was silenced; the hardened sinner and even the bold blasphemer were melted and subdued, and changed. Many who once had been leaders in sin, now resembled the man in the Gospel, who, from a wild demoniac, was seen "clothed in his right mind and sitting at the feet of Jesus." The Church made much advancement. For in addition to its large accession of numbers, the people of God were refreshed and invigorated, and took a higher position in the community, and religion acquired an ascendancy over the public mind, which it had not previously held here and which to some extent has continued to this day.

To this the writer of this historical sketch can add that he has a list of names, David Sadler, Ro. Steele, Ro. Love and Frank Ervin, of persons who at the commencement of this religious interest signed a pledge to one another that they would not yield to the influences now developing so extensively among the people, but, as the result proved, all of these were during the meeting, made genuine converts, thus



evincing the power of efficacious grace and God's "making the wrath of man to praise him."

Of the ministers who have arisen from this congregation we mentioned the names (Vol. I., pp. 611, 614) and gave something of the history of the two McElhenny's, James and John, the ministry of one of whom began in the close of the last century, of the other in this. Rev. John McElhenny, D. D., who was licensed by Lexington Presbytery, in 1808, died in 1871, since our first volume was published, and was buried among the lamentations of good men, and yet were their sorrows mingled with alternate joy, that one who had labored so faithfully and so long, and whom the age in which we live has cause to remember, has gone up higher to receive his reward. Bethesda Church reported 150 members in 1805, and 139 in 1810.

EBENEZER is enumerated among the vacant churches at the beginning of this century, unable to support a pastor, and so also in the Assembly's minutes in 1808. It was not over ten miles in a direct line from Bethesda, and was within reach of Rev. Mr. Walker. Mr. Harris says: "For twenty-five years, in connection with Bethesda, he also ministered at Ebenezer Church with the same degree of acceptance and success as here in his pastorate." As Ebenezer does not apply to Presbytery for supplies, it depended probably upon him. Its statistics, as given in different years, enumerate 35, 59, 54, 42 and 43 communicants. Infant baptisms, 7 and 11.

BEERSHEBA, in York, was under the charge of Rev. George G. McWhorter, in connection with Bethel, until September, 1801, when, with the consent of the churches, he resigned his charge and removed to Salem, on Black River. The ruling elders at this time were John Peters, John Chambers, John Venable, and Robert Kennedy. Beersheba Church reported 130 members in communion in 1810. In 1802 both churches petitioned for supplies. They both ask and obtain leave to employ the Rev. Humphrey Hunter, of Concord Presbytery, who supplied the pulpit for one or more years. Beersheba asks leave in September, 1805, to call Rev. Jas. S. Adams, then a member of the Charleston Association. The leave is granted, provided Mr. Adams obtain a dismission from the Association and join the Presbytery. In September, 1806, they obtain leave to continue Mr. Adams as their stated supply. Leave is again asked and



obtained to the same effect in September, 1807. He seems to have continued as their supply for several years, dividing his time between this church and Olney, across the line in North Carolina. Mr. Adams obtained his dismission from the Congregational Association in 1809.

UNITY CHURCH, in the Old Indian Reservation, was a part of the charge of the Rev. John Brown in connection with Waxhaw. It became vacant by his removal in 1803. It was supplied by Humphrey Hunter, of North Carolina, in 1805; by Mr. Foster and Geo. Reid in 1807, and by Mr. Walker in 1808. The second regular sessions of the First Presbytery of South Carolina were held at this church from the 29th of September to the 1st of October, 1800, and the sixteenth regular sessions from September 28th to the 30th in 1807.

SHILOH (formerly Calvary), on King's Creek, west of Bethel, on the North Carolina line, sought supplies at the beginning of this century. W. C. Davis preached to it by Presbyterial appointment in 1807 and 1808, but it was chiefly dependent on the services of Rev. Jas. S. Adams, who ministered to it for some years, from time to time.

BETHEL CHURCH (York) was under the pastoral care of Rev. Geo. G. McWhorter, in connection with Beersheba, until the 29th of September, 1801. By permission of the Presbytery it was supplied by the Rev. Humphrey Hunter, from North Carolina, for one or two years. Mr. Walker, Mr. Neely, Mr. Geo. Reid, are appointed as supplies for it in 1807 and 1808. During this vacancy the present church building was erected—the third since the organization of the church. Other ministers sprung from this church in addition to those mentioned. (Vol. I, pp. 605, 607.) Only one of whom should be mentioned here, viz: Thos. H. Price, whom we have found as minister on James Island, originated in this congregation.

As we pass over the Catawba into Lancaster District, we meet first with that ancient church often called OLD WAXHAW. In the beginning of this century the Rev. John Brown was pastor of this church and of Unity, giving to this last one-fourth part of his time. During his ministry, in May, 1802, occurred a memorable revival of religion, the tradition of which still lingers in the memories of many, and is called "the old revival." The following letters, written by men whose names cannot be mentioned without respect, and who were wit-



nesses of these extraordinary scenes, will convey some faint idea of their character.

Dr. Samuel E. McCorcle was a man of extraordinary theological attainments, and had made acquisitions in science and literature above the majority of his cotemporaries. He participated in these meetings, which were now held in various congregations, in imitation of those in Kentucky. He believed in revivals as extraordinary outpourings of the Holy Spirit, but was strongly prejudiced against considering "the exercises" as a part of the Spirit's work, and was inclined to doubt, because of these, whether the work which had now commenced was of God or not. He held out a long time, the disorders he witnessed giving new strength to his doubts. But at a meeting he was attending at Bell's Mills, in North Carolina, in January, 1802, his own son was among those who were struck down, and he was sent for to come and pray for him. This turned his thoughts in a new direction, and the various extraordinary cases he witnessed at that meeting at length removed the difficulties under which he labored. He attended the meetings at Third Creek and the Cross-Roads, in Iredell and at New Providence, N. C., of which he gives some account, preached the opening sermon at the camp-meeting at Waxhaw, but relies for a description of its progress upon the following

TESTIMONY OF REV. JNO. M'GREADY.

May 28, 1802.

"I have just returned from a general meeting (so called because different congregations and different denominations were invited to join in it) at Waxhaw's, in South Carolina, which commenced on Friday, 21st instant, and closed on the ensuing Tuesday.

"About twenty ministers of different denominations attended, one hundred and twenty wagons, twenty carts, and eight carriages, and by a rough computation, about three thousand five hundred persons, of whom more than one hundred were exercised on the occasion, few of whom received the sensible comfort of religion. I am happy that I attended, because I have returned with answers to two or three objections which were made here against the least degree of divine agency in this work. Those objections originated from facts that had taken place at two common sacramental occasions which I



had just before attended—one in the vicinity, the other at home. At the first of these, the opposers were numerous, wretched, restless and daring. They cursed, and scoffed, and threatened, and fortified themselves with ardent spirits to prevent the stroke or animate for opposition. And yet not one of them was struck down. At the other sacrament a number of females were afflicted, but not one man. These circumstances could not escape observation, united with another, viz: that it is at the close of all our meetings, when the body is debilitated, and the mind impressed with a long series of dreadful sights and sounds, that by far the greater number fall.

“At Waxhaw’s I saw these objections vanish away. About twenty persons fell the first day; the far greater number throughout the whole occasion were men, and few opposers escaped; not less than twelve of the most notorious fell. The second person that I saw struck was a man who had boasted that he would not fall. However, struck he was, fled, fell, was found and brought to a tent, where I saw him, and heard him cry for mercy. Curiosity had compelled another to attend, and the fear of falling had induced him to drink freely, so that it was doubtful when he was struck down, what was the true cause. Time determined. I saw him twelve hours after, and he was trying in ardent language to express his repentance, love, joy, gratitude, resolution and hope. I saw another, soon after he had fallen. His companion was gazing on. A respectable by-stander told me that they were racing horses into the encampment that morning, that they were swearing and talking profanely, that the fallen had boasted that nothing but his bottle should ever bring him down, and that he would not, for the value of the whole camp be degraded by falling for anything else. Another was struck down, and by one of the ministers (who told me) he was urged to pray. This he peremptorily refused. He was urged again, and then declared that he would rather be damned than pray. Such a comment on the enmity and pride of the human heart I never heard before. After lying all night on the ground, he crept away the next morning, and I heard no more of him.

“A remarkable occurrence took place on my return, not far from the encampment. A young man was exercised in a thick wood; he was found, and then called for his relatives



and neighbors, to whom he gave a very ardent exhortation. His exercises were joyful, as they respected himself, but became painful when his thoughts turned on his thoughtless or opposing relatives and neighbors. But the most singular circumstance was his own solemn declaration that he had experienced this painful work in that very wood long before he had ever seen it in others; and, therefore, he cried out with unusual animation, 'O, my friends, this work is the work of God, and not sympathy, as some of you suppose.' "

DR. FURMAN'S LETTER.

The following letter from Rev. Dr. Furman, of Charleston, to Dr. Rippon, of London, is a description of the same meeting by a distinguished and well-known minister of the Baptist Church, who was present at and a participant in its religious exercises :

CHARLESTON, August 11, 1802.

"*Rev. and Dear Sir:*

"Having promised you some information respecting the extraordinary meeting at the Waxhaws, to which I purposed going at the time I wrote, in May, and having accordingly attended it, I now sit down to perform my promise.

It was appointed by the Presbyterian clergy in that part of the country, but clergymen of other denominations were invited to it, and it was proposed to be conducted on the same principles and plan with those held in Kentucky. The place of meeting is about one hundred and seventy miles from Charleston, in the midst of a large settlement of Presbyterians, but not far distant from some congregations of Baptists and Methodists. This Presbyterian congregation is one of the first which were formed in the upper part of this State, has for its pastor a Mr. Brown, who is a respectable character and is furnished with a commodious place of worship. But as the place of worship would not be in any wise equal to the numbers expected, a place was chosen in the forest for an encampment. The numbers which assembled from various parts of the country formed a very large congregation, the amount of which has been variously estimated; to me there appeared to be three thousand or perhaps four thousand per-



sons, but some supposed there were seven thousand or eight thousand. My information respecting the number of ministers who attended, was probably not correct, but from what I observed and collected from others, there were eleven Presbyterians, four Baptists and three Methodists. The encampment was laid out in an oblong form, extending from the top of a hill down the south side of it, toward a stream of water which ran at the bottom in an eastern direction, including a vacant space of about three hundred yards in length and one hundred and fifty in breadth. Lines of tents were erected on every side of this space, and between them, and behind, were the waggons and riding carriages placed, the space itself being reserved for the assembling of the congregation, or congregations rather, to attend public worship. Two stands were fixed on for this purpose; at the one a stage was erected under some lofty trees, which afforded an ample shade; at the other, which was not so well provided for with shade, a waggon was placed for the rostrum.

"The public service began on Friday afternoon, the 21st of May, with a sermon by the Rev. Dr. McCordle, of the Presbyterian Church, after which the congregation was dismissed, but at the same time the hearers were informed that they would be visited at their tents and exhorted by the ministers, during the course of the evening. To this information an exhortation was added, that they would improve the time in religious conversation, earnest prayer and singing the praise of God. This mode of improving the time both by the ministers and a large proportion of the hearers was strictly adhered to; not only were exhortations given, but many sermons were also preached along the lines in the evening, and the exercises continued by the ministers in general till midnight, and by the Methodist ministers among their adherents nearly or quite all the night.

On Saturday morning the ministers assembled after an early breakfast and appointed a committee to arrange the services for that day and the two following. The committee consisted wholly of Presbyterian Ministers. They soon performed the work of their appointment and assigned the several ministers present their respective parts of service. By this arrangement the public services were appointed at each stand for that day; three for the Sabbath, together with the administration of the communion, at a place a little distant



from the encampment, and two at each stand again for Monday. The intervals and evenings in particular to be improved in the same manner as on the former day. Necessary business calling me away on Sunday evening, I did not see the conclusion of the meeting. This, however, I can say, it was conducted with much solemnity while I was at it, and the engagedness of the people appeared to be great. Many seemed to be seriously concerned for the salvation of their souls, and the preaching and exhortation of the ministers in general were well calculated to inspire right sentiments and make right impressions.

In the intervals of public worship the voice of praise was heard among the tents in every direction, and frequently that of prayer by private Christians. The communion service was performed with much apparent devotion while I attended, which was at the serving of the first table. The Presbyterians and the Methodists sat down together, but the Baptists, on the principle which has generally governed them on this subject, abstained.

Several persons suffered, at this meeting, those bodily affections which have been before experienced in Kentucky, North Carolina, and at other places where the extraordinary revivals in religion within this year or two have taken place. Some of them fell instantaneously, as though struck with lightning, and continued insensible for a length of time; others were more mildly affected, and soon recovered their bodily strength, with a proper command of their mental powers. Deep conviction for sin, and apprehension of the wrath of God was professed by the chief of them at first, and several of them afterwards appeared to have a joyful sense of pardoning mercy through a Redeemer. Others continued under a sense of condemnation after those extraordinary bodily affections ceased, and some from the first appeared to be more affected with the greatness and goodness of God, and with the love of Christ than with apprehensions of Divine wrath. In a few cases there were indications, as I conceived, of enthusiasm and even affectation, but in others a strong evidence of supernatural power and gracious influence. Several received the impression in their tents, others in a still more retired situation, quite withdrawn from company, some who had been to that moment in opposition to what was thus going on under the character of the work of God, and others



who had been till then careless. The number of persons thus affected while I was present was not great in proportion to the multitude attending. I have, indeed, been informed several more were affected the evening after I came away and the next day, but in all, they could not be equal to the proportional numbers which were thus affected at some other meetings, especially in Kentucky. Several, indeed a very considerable number, had gone seventy or eighty miles from the lower part of this State to attend this meeting. Of these, a pretty large proportion came under the above described impressions, and since their return to their homes an extraordinary revival has taken place in the congregation to which they belong. It has spread also across the upper parts of this State, in a western direction. There are some favorable appearances in several of the Baptist churches, but my accounts of them are not particular enough to be transmitted. Taking it for granted that you have seen the publication entitled "Surprising Accounts," by Woodward, of Philadelphia, containing the accounts of revivals in Kentucky, Tennessee and North Carolina, I therefore say nothing of them; but only that the work in North Carolina increases greatly; opposition however is made by many, and I am informed that the congregation of which I have been writing so much (that at the Waxhaws) is likely to be divided on account of it, and that Mr. Brown has been shut out of the place of worship since the meeting was held there, by some, I suppose, a majority, of his elders and adherents. A particular reason of the offense taken by them, as I have understood, was the practice of communing with the Methodists. Having mentioned this denomination frequently, I think it proper to say that it is that class of Methodists who are followers of Mr. Wesley, which is intended; few of the followers of Mr. Whitfield are to be found in the United States, not at least as congregations. These general meetings have a great tendency to excite the attention and engage it to religion. Were there no other argument in their favor, this alone would carry great weight with a reflecting mind, but there are many more which may be urged. At the same time it must be conceded that there are some incidental evils which attend them and give pain to one who feels a just regard for religion. Men of an enthusiastic disposition have a favorable opportunity at them of diffusing their spirit, and they do not fail to improve the opportu-



nity for this purpose, and the too free intercourse between the sexes in such an encampment is unfavorable. However, I hope the direct good obtained from these meetings will much more than counterbalance the incidental evil.

"I am reverend and dear sir, your friend and servant in the Gospel,

RICHARD FURMAN."*

The revivals of this period were attended with bodily agitations and nervous excitement far more perhaps than at any other. But in the Carolinas the bodily exercises never proceeded to such extravagant and even frightful extreme as in the West, and especially in Kentucky. There was exhibited as Dr. Davidson in his excellent history of the Presbyterian Church in Kentucky has described them, the falling exercise, the jerkings, the rolling, the running, the dancing, the barking exercise, to which he adds visions and trances. In the falling exercise some fell suddenly as if struck by an invisible power, while others were seized with a universal tremor before they fell. Many uttered loud shrieks in their prostrate state, or cries of "glory!" Some were more or less convulsed after they fell, drumming with their heels, or with their bodies bouncing on the floor, and sometimes there was a prancing over the benches, possibly from an attempt to resist the impulse before they actually fell. They would remain in this state from fifteen minutes to two or three hours. And the numbers so affected would be counted by hundreds, and was computed in one instance by thousands. This falling under deep religious impression had occurred before, as under Whitefield. (See vol. I of this work, p. 239, the case of Mr. Bull.) So in the days of Edwards and the Tennents. *The jerks* first occurred at a sacrament in East Tennessee, and were quickly propagated. In the least violent cases it was a jerking of the forearm from the elbow downwards—quick, sudden, apparently uncontrollable. It sometimes extended to other members, the head would be thrown violently backward and forward, or from side to side, or from right to left, with extreme velocity so that scarcely a feature could be discovered. In the rolling exercise the head and heels would be drawn together, and the person would roll

*Benedict's History of the Baptists, vol. II., p. 167, Boston Edition, of 1813.



like a wheel, or turn over and over sideways like a log. In the running exercise the person would run with amazing swiftness, leaping over obstacles with wondrous agility, prancing over benches for some time and perhaps falling at last in a swoon. Again some would leap and jump without any measured step, or dance with a gentle and not ungraceful motion to a lively tune. To all human appearance these acts were involuntary and there are many examples adduced to show that they were not under the control of the will, as even ungodly men were struck down and yet were not converted, or when persons resolved that they would resist their impulses, but were unable. Instances are on record where persons were so seized when they were entirely alone, when they were at their own homes, and stayed away from those places of public concourse that they might avoid those singular affections and the exposure they would occasion.

There was also in some of those meetings great confusion. The multitude was so great that different preachers addressed them from different stands, and then in those seasons of excitement they would break into groups, the voice of the preacher disregarded, each knot of people conducting their worship, each as seemed to them good. On some occasions the female part of the worshippers laid aside that delicacy, reserve and self-respect that belonged to them and in the warmth of affection on either side intercourse between the sexes was without that decorum which the usages of society and nature itself imposes. These things were magnified by opposers and rules of conduct were at length framed by the church-leaders and their assistants for the abatement of these evils.

If our space would allow us we might bring forward individual cases to substantiate what we have mentioned thus generally. But we must refer the curious reader to the compilation Dr. Davidson has made from various sources. There is enough that is strange without reverting to the testimony of the eccentric Lorenzo Dow, who says, "I have passed a meeting-house where I observed the undergrowth had been cut for a camp meeting, and from fifty to a hundred saplings had been left breast high, on purpose for the people, who were jerked to hold on by. I observed where they had held on, they had kicked up the earth as a horse stamping flies. It may well be suspected that Lorenzo Dow was



imposed upon, and that the saplings were left as hitching posts for horses.

The question is left us as to whether these phenomena were natural or supernatural, and if the latter, whether they were from a divine source, or the work of "him who lieth in wait to deceive."

After a review of all that, Dr. George Baxter, of Virginia, who, when entering the ministry, spent a month in Kentucky in attendance upon these meetings, says of them, (*the London Christian Observer* says) : "It is a well-known fact, that, in general, these strange emotions are not so involuntary as they appear to be; for it has been usually found to be very easy for the preachers to repress them whenever they are inclined to do so." "Let us request any one to weigh well this question, whether he can ascribe to God, the God of order and wisdom, such wild and disorderly effects as have been described? May they not even be the devices of that enemy, who is emphatically called in scripture 'the deceiver' of the world, who would thus delude men into a false estimate of their spiritual state, and also bring into disrepute the common, but far more valuable, effects produced by the zealous and faithful preaching of the gospel?" (Vol. I, p. 672.) "By their fruits ye shall know them." Dr. Baxter testifies, that "the characters of Kentucky travelers were entirely changed; that such men became as remarkable for sobriety as they had been for dissoluteness. I found Kentucky, to appearance, the most moral place I had ever seen. A religious awe seemed to pervade the country; and some deistical characters had confessed that, from whatever cause the revival might proceed, it made the people better." The great number of sound conversions, the fruits of which were abiding, is a testimony that the real agency was not from beneath.

Were these strange bodily affections, then, the special and direct effects of the Spirit of God? This question must be answered in the negative. "God is not the author of confusion, but of peace, as in all the churches of the saints." Even in the day of miracle the Corinthian Church is guarded against such scenes of confusion. Even then "the spirits of the prophets were subject to the prophets," and the direction was "Let all things be done decently and in order."

We are to look, therefore, to the influence of natural causes, working through that mysterious connection of the body with



the mind. Any powerful impression made upon the mind acts through it upon the body. Fear often paralyzes all our corporal energies, and an imagined calamity often produces as great agitation as one that has really occurred. Religious emotions, the sense of guilt, the dread of its punishment, the love of God, the power of faith, the vision of a world to come, may act powerfully upon the corporal frame. Edwards speaks of a young lady of remarkable personal beauty, of refined tastes, of wonderful sweetness, calmness and universal benevolence of mind, whose views of spiritual objects were often the most delightful and overpowering, nature often sinking under the weight of divine discoveries ; the strength of the body being taken away, so as to deprive her of all ability to stand or speak ; sometimes the hands clenched and the flesh cold, but the senses still remaining." This young lady, Sarah Pierrepont, became his own wife, and the knowledge of her experience under the impressions of true religion, made him more tolerant than he might otherwise have been to these bodily affections in seasons of revival. If there is now added to this the power of sympathy, and the tendency to imitation, the whole of these phenomena is accounted for from natural causes. Epilepsy is itself "catching." The children in a poor-house at Harlem were seized with fits from seeing one of their number attacked ; nor could any stop be put to this epidemic malady until Dr. Boerhave, with great sagacity, forbade the administering of medicine, and sought to produce an impression upon the mind. He introduced into the hall where the children were assembled, several portable furnaces, ordered that certain crooked irons should be heated and applied to the arm of the first individual that was taken. The convulsions at once ceased. There was a family of six children in Chelmsford, Mass., one of whom was afflicted with St. Vitus' dance ; the rest imitated his gestures for sport, until they participated in his disease. The father prepared a block and axe, and threatened to decapitate the first who exhibited these affections except the original sufferer, and the rest were affected no more. So the Romans, when in the excitement of the Comitia, their public meetings for elections, one was seized with epilepsy, adjourned the Comitia, lest others should be seized, as experience showed they would be, by the same disorder, the *Morbus Comitialis*. So, in these meetings, these epidemic convulsions were propagated by sympathy.



The conclusion to which Dr. Alexander, of Princeton, in his letter to the *Watchman and Observer*, was brought, is thus expressed :

PRINCETON, N. J., September 5, 1846.

MR. EDITOR : The letter of the Rev. Dr. Baxter, giving an account of the great revival in Kentucky, in the year 1800 and 1801, recently published by you, was written before the results could be accurately known. Dr. Baxter himself changed his views respecting some appearances, of which he expresses a favorable opinion, in this letter. And many facts which occurred at the close of the revival were of such a nature that judicious men were fully persuaded that there was much that was wrong in the manner of conducting the work, and that an erratic and enthusiastic spirit prevailed to a lamentable extent. It is not doubted, however, that the Spirit of God was really poured out, and that many sincere converts were made, especially in the commencement of the revival, but too much indulgence was given to a heated imagination, and too much stress was laid on the bodily affections, which *accompanied the work*, as though these were supernatural phenomena, intended to arouse the attention of a careless world. Even Dr. Baxter, in the narrative which he gives in this letter, seems to favor this opinion, and it is well known that many pious people in Virginia entertained similar sentiments.

Thus, what was really a bodily infirmity, was considered to be a supernatural means of awakening and convincing infidels and other irreligious persons. And the more these bodily affections were encouraged, the more they increased, until at length they assumed the appearance of a formidable nervous disease, which was manifestly contagious, as might be proved by many well attested facts.

Some of the disastrous results of this religious excitement were :

1st. A spirit of error, which led many, among whom were some Presbyterian ministers, who had before maintained a good character, far astray.

2d. A spirit of schism, a considerable number of the subjects and friends of the revival separated from the Presbyterian Church, and formed a new body, which preached and published a very loose and erroneous system of theology ;



and though a part of these schismatics, when the excitement had subsided, returned again to the bosom of the Church, others continued to depart further from the orthodox system, in which they had been educated, and which they had long professed and preached. Among these was the Rev. Mr. Stone, who became the leader of an Arian sect, which continues unto this day.

3d. A spirit of wild enthusiasm was enkindled, under the influence of which, at least three pastors of Presbyterian churches in Kentucky, and some in Ohio, went off and joined the Shakers. Husbands and wives who had lived happily together were separated, and their children given up to be educated in this most enthusiastic society. I forbear to mention names for the sake of the friends of these deluded men and women. And the truth is—and it should not be concealed—that the general result of this great excitement was an almost total desolation of the Presbyterian Churches in Kentucky and part of Tennessee. For the religious body commonly denominated “Cumberlands,” arose out of this revival. The awakening commenced in the south part of Kentucky, and extended into the bordering counties of Tennessee. The Cumberland Presbytery, situated in that region, in utter disregard of the rules of the Presbyterian Church, which they had solemnly adopted at their ordination, went on to license a number of men, and to ordain some who had no pretensions to a liberal education; and they no longer required candidates for the ministry to subscribe the Presbyterian Confession, but openly rejected some of the cardinal doctrines of Calvinism. The Synod of Kentucky sent a large “Commission” to deal with the Presbytery, who insisted on examining the persons who had been licensed and ordained contrary to order; and when the Cumberland Presbytery refused to submit their newly licensed candidates to the examination of the Commission, they were suspended by this body. Thence arose a new body of Presbyterians, professing, for the most part, Arminian doctrines. Still, however, adhering (though inconsistently) to the doctrine of the Saint’s Perseverance, and to the Presbyterian Principles of Church Government.

A few years since, when *new measures* were coming much into vogue, Dr. Baxter’s letter was published, I think, in the New York *Evangelist*, to support those measures. Dr. Bax-



ter, on being informed of it, promised the writer that he would publish an explanation; which, however, he did not live to perform.

A. A.

"Among human beings," says a medical writer, "there exists such a power of sympathetic consent that a multitude may be apparently possessed by the same spirit; the organism of each instantaneously taking on the same action simply from the general attention being directed to the same objects. If we would learn the full extent of sympathy, we must study the records of the Dancing Mania, or see the Barkers, the Shakers, the Jumpers, the Dervises, and other Convulsionaires at their devotions. There are many facts which tend to convince us that a large company may be put into such relation to each other, under similar circumstances, as that the very same idea shall present itself to all at the same moment." The use of the body in relation to the mind." By George Moore, M.D., Member of the Royal College of Physicians, etc., etc., p. 66

Let us separate then this revival itself, as a religious work upon the soul, from these corporeal phenomena, to which the religious element does not attach. As a revival it was a great and glorious work, but marred sadly, in more parts of the country than one, by its unnecessary accompaniments. The General Assembly in its pastoral letter of 1804 noticed these in language of disapprobation.*

In May, 1802, during the Great Revival, Mr. Brown introduced Dr. Watts Psalms and Hymns. This was deemed a sacrilege by that portion of the congregation whose ears were accustomed only to Rouse's Version. Nor did they approve of the proceedings in the revival. Dr. Brown, leaving the next year, and the Associate and Associate Reformed ministers finding willing ears, a rent was occasioned in the congregation which never has been healed. The elders that drew off were Robert Montgomery, Robert Dunlap, John Harris; and the elders that remained were Alexander Carnes, Moses Stephenson, and Nathan Barr. The dissentients claimed the Black Jack church, and had supplies until Mr. Kitchen was called as their pastor. There are two large

*Davidson's Hist. of Pres. Ch. Ky., Chap. V. vii. Princeton Rev. Vol. VI. Dr. Baxter's Fetter, Watchman and Observer, Sept. 5, 1846. Tracy's Great Awakening, Chap. XIII.



and flourishing churches now in that quarter, viz: Tirza and Shiloh, under the pastoral charge of the Rev. D. P. Robinson.

In the beginning of this century, the Presbytery of South Carolina was divided into two Presbyteries, the First Presbytery and the Second Presbytery of South Carolina, John Brown being at that time the pastor of Waxhaw and Unity churches. In 1803 he was released from the pastoral care of the Waxhaw congregation, by the First Presbytery, at his own request. His subsequent history is well known. He had charge of a High School at Wadesboro', N. C., for several years, and a flourishing academy at Salisbury. He became Professor of Logic and Moral Philosophy in South Carolina College in 1809; President of the University of Georgia in 1811, in which year the degree of Doctor of Divinity was conferred on him by the College of New Jersey. He died at Gainesville, Ga., in his 80th year, December 11th, 1842; a man of great simplicity, modesty, and purity; affectionate, discriminating in his conceptions, and wonderfully fluent as a speaker; indifferent to the world, and generous beyond his means, which were never ample; a good man, and full of the Holy Ghost.

After the removal of Mr. Brown, this church remained without a pastor for a period of ten years. A few years after his departure, the house of worship was burned down by accident, and the congregation erected "a stand" opposite the spot where the house of Mr. John Foster now is, the water being better there than at the site of the old church, and the services were held there for many years. Among their occasional supplies, the names of Dr. James Hall and Dr. Barr are recollected. At this spot they commenced the building of a new church. The old members were not satisfied, however, to leave the graves of their fathers; and it was finally agreed to go back to their original site. On the 23d of December, 1807, therefore, the congregation purchased an additional piece of land from Robt. Thompson, and taking down the frame that had been erected, built the present church edifice where it now stands. During this period of vacancy, they received occasional supplies by appointment of the First Presbytery of South Carolina, among which were the names of John B. Davies Wm. G. Rosborough, Robt. B. Walker, and George Reid, J. B. Davies' name occurring most fre-



quently. During this period, too, Mr. F. Porter, the father of four ministers of that name who have been successively educated at the Columbia Seminary, taught the grammar school in the bounds of the congregation, and as a licensed preacher, was able materially to assist them in maintaining divine worship. The elders of the church about this time were Robert Montgomery, John Cousar, William Dunlap, John Scott, Nathan Barr, George Dunlap, Robert Davis, and Dr. Samuel Dunlap. [J. H. Saye.]

Of the BETHANY in Lancaster District, received March 20th, 1798, and of FISHDAM, mentioned as another "vacancy," we read no more in the Presbyterial Minutes of these ten years, though reported to the Assembly, as are Witherspoon and Calvary in 1802. But LITTLE BETHEL CHURCH in Lancaster applied September 28th, 1801, to be taken under Presbyterial care and to receive supplies, and a petition was presented by William Wherry in behalf of a people in the neighborhood of Benjamin Dunlap, in the Indian Land, praying for supplies from the Rev. Mr. Neely, which was granted them. [Minutes of First Presbytery met at Ebenezer October 3d, 1808.]

Of JOHN'S ISLAND AND WADMALAW, and its call for the pastoral services of Rev. James McElhenny, of his ordination and his dismission from that church we have already spoken. [Vol. I, p. 573; vol. II, p. —.]

GRANBY—This was a preaching station of Rev. Daniel E. Dunlap for a season. [Vol. I, p. 595, 596.] It is stated in this passage that a call was presented by the people of Granby to the Presbytery of South Carolina in October, 1799, just before the dissolution of that body, for the pastoral services of George Reid, then a licentiate. It seems that they had not yet been fully organized as a church, and as Granby was in a state of decadence, its prospects less flattering on account of the establishment of the seat of government at Columbia, and the gradual removal thither of the population, the people had paid no attention to the advice of Presbytery touching the steps they ought to have taken to secure the object of their call, which had been accepted by Mr. Reid some eighteen months before. He was, therefore, released by the Second Presbytery from his implied obligation and was dismissed at his own request as a licentiate in good standing, to join the First Presbytery.



MOUNT BETHEL ACADEMY, in Newberry District, was one of the earlier classical schools in the upper part of the State. It was founded by the Methodists, by the influence mainly of Rev. Mr. Dougherty; Elisha Hammond, the father of Governor Hammond, and Josiah P. Smith, being its principal teachers. "It gave to the country," says Judge O'Neal. (*Annals of Newberry*, p. 62) such men as Judge Crenshaw, his brothers, Dr. Crenshaw and Walter Crenshaw, Chancellor Harper, John Caldwell, Esq., Dr. George W. Glen, John R. Golding, Governor Richard J. Manning, John G. Brown, Dr. Thomas Smith, of Society Hill, N. R. Eaves, of Chester, and Thomas W. Glover, of Orangeburg. It furnished the first students and graduates of the South Carolina College." (See also Ramsay, vol. II., p. 205, Duffie's Edition.) This school was in the neighborhood of Indian Creek and Gilder's Creek, affluents of the Enoree, where there had always been a considerable Presbyterian population since the first settlement. It was, perhaps, partly to accommodate those people or to win their influence that Josiah P. Smith from Bethel Academy applied to the Second Presbytery on the 8th of August, 1806, for supplies for that place. The application was granted; and we find that Rev. John B. Kennedy, Hugh Dickson and James Gilliland, were appointed to preach there, but whether this arrangement was at all permanent we are not able to say. The presumption is that it was not.

The Church of INDIAN CREEK was still the scene of Robt. McClintock's labors. The church does not appear on the minutes of the Second Presbytery. Nor was Mr. McClintock a member of that body. If connected with any Presbytery it was with the Old Presbytery of Charleston. We have already said that his baptismal register contains the names of 2,080 persons baptised by him. One hundred and fifty-nine of these were of persons baptized between the 1st of Jan. 1800, and June 5, 1803. The name of the parents are given and a large share of these were persons living in this portion of Newberry district. He died after a life of active service, soon after this date. The last baptism but two which he administered, were those of John and Robert, his own children, baptized on the 23rd of April, 1803. (See Vol. I. p. 617.) We are not able to trace this church further in this decade, nor to indicate on whom it depended. Morrison and McCosh frequently exchanged pulpits with Mr. Clintock during his lifetime; one, at least, of



whom survived him, and the names of several others, as Warnoch, Scott, Thomson, Meneely, Martin and Lindsay, we have met with, whose locations and employments we have never ascertained. It is just as probable as otherwise that this flock here and elsewhere were absorbed by other congregations.

GRASSY SPRING, in the neighborhood, where Maybinton now is, was under the charge of the Rev. William Williamson until 1802, who had preached to it one-fourth of his time, but now withdrew from it as its pastor. From this time, frequent supplies were afforded it by Rev. Messrs. Wm. Williamson, Montgomery, and Rev. John B. Kennedy, and how especially the latter, until August 8, 1806, when Daniel Gray* was ordained and became its pastor, Mr. Davis by request of Presbytery preaching the ordination sermon from 2 Tim. iv. 6, in place of Mr. Dickson, who was indisposed, the charge to the pastor and exhortation to the people being delivered by the Rev. Moses Waddel. This ordination took place at Union Church during the 14th regular sessions of the Second Presbytery of South Carolina, in pursuance of a united call presented to Presbytery, Sept. 28, 1805, from the Churches of Fairforest for one-half; of Union for one-fourth, and of Grassy Spring for one fourth of the ministerial laborers of Daniel Gray, and the pastoral relation thus constituted, continued through the remainder of this decade.

LITTLE RIVER.—A portion of this congregation resided in Newberry District and a part in Laurens. The Rev. John B. Kennedy was then pastor, dividing his labors between this Church and that of Duncan's Creek. The elders from the time of Mr. Kennedy's settlement were Col. John Simpson, James Caldwell, Samuel Henderson and James Burnsides. Later, but still during his ministry, Washington Williams, Maj. John Griffin, Maj. John Black, Dr. A. T. Golding, John Burnside and Samuel Caldwell held this office.

DUNCAN'S CREEK in the eastern corner of Laurens, was united with Little River in the same pastorate, sharing equally with it the ministerial labors of Mr. Kennedy. This congregation and those in Newberry were of the same Presbyterian stock. Of several of those in Newberry, Judge O'Neal in his An-

* "He was probably educated by Dr. Dook, of East Tennessee." Letter of his nephew, D. L. Gray, to Rev. J. H. Saye. Feb. 28, 1850.



nals of Newberry District speaks. The father of the Hon. Ker Boyce, the distinguished millionaire of our own day, he characterizes as "an industrious, thriving Presbyterian Irishman." "Col. David Glenn and his wife was among the last of the emigrants that were permitted to leave Ireland before the American Revolution. They landed in Savannah, Ga., and thence came to South Carolina and settled on Enoree, at a place once known as Glenn's Mills, now Braselman's." He first served in the mounted troops as a private, and was with Sumter at Wemyss' defeat at Trighdam, and Tarleton's at Blackstock's in 1780. He was adjutant and commissary under Col's. Giles and Lindsay. Col. Glenn accompanied Morgan at the battle of the Cowpens, and was at the seige of Ninety Six, and the battle of Eutaw. His life was sought by the "Bloody Cunningham," and his party, who surrounded his house and put to death Mr. Chesky, who was asleep in the upper part of the house, while he escaped by a violent effort out of their hands, undressed as he was. They came upon him at his mill, but a friend of whom they inquired the way, divested them by a roundabout road, threw a bag of corn on his own horse to conceal his purpose, rode quickly to the mill and gave the Colonel timely warning, who plunged into the CANE BRAKE on the Enoree and escaped. He was Representative of Newberry in the first Legislature of South Carolina after the Revolutionary war, and was the father of Dr. George W. Glenn, elder of the Aveleigh Church. There were John, William, and James Caldwell and their sisters Mrs. Richie, Mrs. Patrick Calhoun, (the mother of John C. Calhoun,) Mrs. Moore, Mrs. Gillham, Mrs. East, and Mrs. Dr. Martin. This family were sharers in the hardships of the Revolutionary struggle. John Caldwell was a member of the first provincial Congress of South Carolina which met at Charleston, Jan. 11, 1775. He was appointed a captain and raised a company in which William Cunningham, (afterward the Bloody Bill,) but then a highly influential young man, and other respectable young men of Saluda, Little River, and Mudlick Creek, were members. They were concerned in the capture of Fort Charlotte on the Savannah, and were ordered to Charleston in the Spring of '75. Whatever was the cause of grievance, of which there are several different versions. Cunningham returned after the fall of Charleston at the head of a band of bloody scouts, to wreak his vengeance upon his

former neighbors. In November, 1781, at Easley's shop he or his party killed Oliver Towles and two others. Mrs. Gillam (Elizabeth Caldwell,) *alone* visited the shop soon after they left and found the three lifeless bodies, one of them regularly laid out, as in mockery on the vice bench. She saw the party before they reached the house of Maj. John Caldwell, Cunningham's former commander. The party halted at the gate and hailed, Caldwell walked out, and, according to one account, Cunningham drew a pistol and shot him; according to another, two of his men who were in the advance performed the deed, and when Cunningham arrived he *affected* to deplore the bloody act. Yet in the next instant, his house, by his orders, was in flames, and his widow left with no other covering but the heavens, seated by the side of her murdered husband. Mrs. Gillam was the first of the family at the smoking ruins, her brother on his face in the yard. In the year '81 or '82, (probably the latter,) a lad, James Creswell, afterward Col. Creswell, remarkable for his active hostility to the Tories, was at Mrs. Caldwell's, (Mrs. Gillam's mother.) A negro gave the alarm. In an instant the old lady directed her daughter Betsey, (Mrs. Gillam) to hide herself, and Creswell to dress himself in clothes of her daughter which she furnished. As the Tories approached her house, she ordered her own horse and that of her daughter Betsey to be saddled, as she was compelled to visit Mrs. Neely. Sambo had the horses at the door. The old lady called Betsey, "Come along," said she, "I am in a hurry." Out walked Creswell in Betsey's *toggery*, her bonnet slouched over his face covered his features; he and the old lady mounted in the presence of the Tories, and away they went to visit Mrs. Neely, while the Tories set about searching for Jemmy Creswell. They found the true Betsey, became aware that Creswell had escaped, and soothed themselves by sweeping pretty much all of Mrs. Caldwell's household goods. One of them declared that he thought Betsey took mighty long steps, as she went to her horse. "Gen. James Gilham" now, in 1871, and elder in the Rock Church, Abbeville, is the son of this Mrs. Gillam, and of her he has most justly remarked, that "she and all the other members of the Caldwell family were Presbyterians, and hence she was strict in the instruction of her children." She was baptized in infancy by the Rev. Patrick Henry, uncle of Virginia's celebrated orator. She was long a member of Lit-



tle River Church, near Belfast, Laurens, but when Aveleigh Church near Newberry was organized, she became a member of it.

John Boyce, the father of Ker Boyce, was of the Scotch-Irish stock. Alexander, his brother, was a captain, and fell at the siege of Savannah, at the head of his company. John Boyce was in the battles of Blackstock's, King's Mountain, Cowpens and Eutaw. On his return to his family, after one of these battles, he had scarcely saluted his wife and children when he was startled by the sound of approaching horses. He sprang to the cabin door and saw a party of Tories, headed by William Cunningham and a man of less note, McCombs, immediately before him. Four of the horses were already abreast of his door. He threw his hat in the face of the horses, which made them open right and left. He sprang through the opening and ran for the woods about seventy-five yards before him. Cunningham was alongside, and, striking a furious blow, it took effect on his raised hand as he avoided the charge, nearly sundering three of his fingers. Before the blow could be repeated he was in the thick brush of a wood impenetrable to the cavalry. He watched the retreat, hurried to his house, had his wounded hand bound up, was in the saddle on the way to his commander, Casey, and before night Casey, with a party of fifteen, was in pursuit, and on the Enoree, near the mouth of Duncan's Creek, captured eleven or twelve of the party, among whom was McCombs. These were conveyed to a place where the Charleston road crosses the old Ninety-Six road, (now Whitmire's) and there "a short shrift," a strong rope and a stooping hickory applied speedy justice to them all. A common grave at the root of the tree, is their resting place for all time. On another occasion Mr. Boyce was captured and tied in his own barn, while a bed cord was sought for to hang him; his negro man (long afterward known as old Sandy) being hid in the straw, and knowing the necessity of speedy relief while his captors were absent on their fell purpose, came to his rescue and untying him, both made good their escape. John Boyce lived long after the war. He died in April, 1806. He was a Presbyterian and an elder in McClintock's church, Gilder's Creek. (Then Indian Creek, to which Gilder's Creek has succeeded.) In the graveyard there rest his remains. He was a mer-



chant and a distiller. He made and sold whiskey, and, strange to say, not one of his many sons ever drank to excess. This no doubt is to be attributed to the "Let us worship God," heard night and morning at his family board. Captain James Caldwell, brother of John and William was in the battle of Cowpens under General Pickens. In this engagement he was severely wounded and mutilated in his hands and head. He was a man deservedly popular. He died in 1813. He united himself to the Presbyterian Church of Little River, of which he was a devout and exemplary member till his death. The preceding accounts are from the late Judge O'Neal's Annals of Newberry District. They relate to the Revolutionary period of our history, which we have long since passed, but some of the actors in those scenes were still living in this decade, and they show the kind of stuff of which the men and women found at that day in this group of Presbyterian churches, were made, some of whose virtues we may hope have been inherited by their descendants.

ROCKY SPRING—One of the churches of Rev. Robert McClintock, a short distance east of Laurens C. H. We are not able to trace its history by any sources of information before us through this decade. Robert M. Clintock began to preach there in 1787. In vol. I., p. 528, tradition says that the first who preached the gospel there was Rev. John McCosh, who preached at a stand in the woods near the site of the present church. This, it is conjectured, was about 1780. The first church edifice was of unhewed logs, with a dirt floor. The next was of plank, sawed one edge thin and the other thick with a whip saw, the frame being of hewed logs. Whether Mr. McCosh or Mr. McClintock formerly organized the church is not certainly known. (Z. L. Holmes in "Our Monthly," Sept., 1872.) After the death of Mr. McClintock, in 1803, the church was served by the Rev. J. D. Kennedy through this decade.

LIBERTY SPRING, in the southern part of Laurens District. Mr. Kennedy continued to preach to this congregation as often as was in his power. From 1803 to 1807 he devoted to them one-third part of his ministerial labors. After this they obtained a fourth part of the services of the Rev. Benjamin R. Montgomery, whose residence was at a more convenient distance. In addition to this, certain Presbyterian supplies were appointed, as of Mr. Kennedy in 1800 and 1801,



Mr. Templeton in 1803, Mr. Dickson and Mr. Montgomery in 1807, of Messrs. Kennedy, Waddel, and Gilliland in 1808. "Mr. Kennedy," says Dr. Robt. Campbell, "was an excellent, sound doctrinal Preacher, a man of great piety, and indefatigable in all his ministerial duties. There is much due to his memory for the good he was instrumental in doing at Liberty Spring Church. There were but few of the old members belonging to the church when he commenced preaching, and in the course of two or three years he had a very flourishing church. Much harmony, unity, and good feeling existed all the time he preached there. In the first year or two, especially, the accessions to the church were numerous. About this time there appeared to be a divine work manifesting its power in a very miraculous manner in the upper Districts of South Carolina. Under the preaching of the gospel many persons would apparently lose voluntary power and fall prostrate, as if struck with apoplexy and would remain in a state of prostration from an hour to one or two hours. When they began to speak they expressed deep conviction of their state as sinners and asked God to have mercy on them. Some, when they would rise to their feet, admonished and exhorted those around them to repent and seek the Lord. I have never had any doubt myself, in relation to the work being of divine origin. If it was not the work of God why would the sincere cry to the Lord to have mercy on him? Moreover, in many cases, I had a right to 'judge the tree by its fruits.'" Such is the testimony of Dr. Robert Campbell, a man of wisdom, intelligence, and piety, now no more, from whose manuscript we quote. The elders ordained by Mr. Kennedy were Johnathan Johnson, Esq., Major John Middleton, Captain John Robinson, James Neikels, Joseph Hollingsworth, and Samuel Freeman, wrongly printed Truman in our Vol. I. p. 621. We repeat the names, desiring thus to correct this error. Mr. Kennedy continued preaching at Liberty Spring till near the close of this decade, and was succeeded by Rev. Benjamin Montgomery, D.D., who preached one-fourth of his time the year after Mr. Kennedy left. He lived some time before this in Abbeville, and taught a Male Academy at Cambridge. He was, says Dr. Campbell, a man of fine talents and eloquent. His eloquence was characterized by both gravity and warmth. After he left Liberty Spring he was called to preach at Camden, thence to Columbia as Professor





in the South Carolina College and pastor in the Columbia Church. He died in the prime of life in one of the British Isles whether he had gone in the pursuit of health. MS. of Dr. Campbell. [MS. Hist. of Second Presbytery, by Rev. Dr. Waddel. Rev. J. B. Kennedy, Hugh Dickson, Committee. Minutes of Second Presbytery.]

UNION PRESBYTERIAN CHURCH.—A part of Dr. Joseph Alexander's ministerial labors were devoted to this people until 1802, when the Rev. William Williamson took the pastoral charge. A great revival occurred here in this year, which was productive of blessed effects in many instances. In 1805 Mr. Williamson removed to the State of Ohio, having first taken his dismission from Presbytery to join the Presbytery of Washington in the State of Kentucky. Mr. Williamson owned a number of slaves which he wished to emancipate, and it was the same disaffection with slavery which induced him, Robt. G. Wilson, and James Gilliland, Sr., to remove to the free states of the West about the same time.

On September 28, 1805, Daniel Gray was called to this church in connection with Fairforest and Grassy Spring; he was ordained as has before been mentioned, and continued in connection with these churches through this period. Presbyterial supplies were ordered for it also. Messrs. Williamson and Kennedy in 1800 and 1801; Messrs. Williams and Montgomery in 1803, and Messrs. Williamson and Kennedy in 1804. Besides the elders of this church, Wm. Kennedy and Joseph McJunkin, ordained before the present century, and John Savage, Joseph Hughes and Christopher Brandon, mentioned Vol. I. p.p. 530-532; two others, Thomas Kennedy and James Gage were ordained, between 1800 and 1815. (J. H. S.)

FAIRFOREST.—We have before seen Vol. I. p. 551, 552, that Rev. Wm. Williamson was pastor of this church until his removal with a portion of his congregation in Ohio to 1804-5. The Rev. Samuel B. Wilson, a native of North Carolina, afterwards Dr. Wilson of the Union Theological Seminary, but at that time licentiate, supplied the church for six months in the year 1805. This congregation was the first within the bounds of its Presbytery where the great revival of 1802 made its appearance. Many were awakened and the happy results were observable in the holy walk of many truly converted persons for many years. "It is still for a memorial," says the MS.



History of the Second Presbytery written in 1809. Thomas Williamson, M.D., and Daniel Gray also preached for this people as licentiates under the care of Presbytery in September, 1805. Thomas Williamson was the brother of Rev. Wm. Williamson. He abandoned the practice of medicine for the ministry, and preached with great zeal, but died before being ordained. Daniel Gray was brought up in Abbeville District, and was a pupil of Dr. Moses Waddel, he was ordained pastor of this Church in Connection with Union (formerly Brown's Creek,) and Grassy Spring (now Cane Creek) in August, 1805. He was spoken of as an able and zealous preacher as well as sound Divine. He taught a classical school at the church for some time. Rev. Thomas Archibald, Wm Means, A. W. Thompson, David McDowell, and Wm. K. Clowney were among his pupils.

NAZARETH CHURCH, Spartanburg District, was at the beginning of this century ministered to by the Rev. James Templeton as stated supply. His connection with the church in this capacity ceased before April 7th, 1802, when the church petitioned Presbytery for supplies. In September, 1802 in connection with the church of Fairview, they called James Gilliland, Jr., (who was licensed on the 8th of April in that year, to be their pastor. He was ordained on the 7th of April, 1803, at Fairview church, at the regular meeting of Presbytery, the Rev. John B. Kennedy presiding, and Rev. James Templeton preaching the sermon. This Mr. Gilliland is said to have been the son of parents unable to afford him an education. Their minister, who was also employed in teaching, observing the bright parts of the lad, said to his parents, "Give me your son James, and I will help him with his education." (The minister is supposed to have been Mr. Templeton.) James went to live with the preacher and had a variety of work to perform. But he always carried his book with him, and occasionally looked into it even while ploughing. His progress was rapid. He married a Miss Nesbit. His father-in-law furnished the funds which enabled him to obtain an education at College. He taught a classical school in the Nazareth congregation, while he was preparing for the ministry and before he was licensed, which was attended by Dr. John McElhenney from 1798 to 1801, Dr. Samuel B. Wilson of the Union Seminary, Virginia, being his school-mate at that time. Mr. Gilliland continued the pastor

of Nazareth and Fairview Churches through the remainder of this decade. To excellent scholarship, James Gilliland, Jr.,* added the attractions of an animated speaker, and of a man of engaging and popular manners. The church grew and flourished under his pastorate. In this society too the revival of religion of which we have spoken made its first most remarkable appearance early in July, 1802. The members of the Second Presbytery of South Carolina generally attended a camp meeting previously appointed, and administered the Lord's Supper. During the solemnity which several thousands attended, many persons were stricken down and exercised in a manner to account for which the wisest persons present were puzzled. From this the work was diffused and there were few if any societies in the bounds of the Presbytery in which its effects did not appear in a greater or less degree within a short time afterwards. [MS. Hist. of Pres., Minutes of Do. Letters of J. H. Saye and Dr. John McElhenney, MS. of Rev. Robt. H. Reid.] The following letter more fully describes the occasion to which the preceding alludes. [p. 404 of Footed Sketches of N. C.]

A TRUE ACCOUNT OF A GREAT MEETING HELD IN THE DISTRICT
OF SPARTANBURG, SOUTH CAROLINA.

Abbeville, (S. C.) July 7th, 1802.

"MY FRIEND: I have just returned from Nazareth, where I have seen and heard things which no tongue can tell, no pen can paint, no language can describe, or of which no man can have a just conception, until he has seen, heard and felt. I am willing that you should have a perfect detail of all the circumstances attending this meeting; and of all occurrences which there took place. But you must accept the acknowledgments of my inadequacy to draw a just representation; yet, as far as I may be able, I will now give you an account of some things:

*The author greatly regrets the error which occurs in his first volume page 596, in an extract from the Central Presbyterian, which confounds James Gilliland, Jr., with James Gilliland, Sr., who became a member of South Carolina Presbytery in 1796, and was pastor at Bradaway Church, went to Ohio in 1805, and never taught in Nazareth congregation. It was James Gilliland, Jr., who was not licensed until 1802, and did not leave the State until 1819 or 1820. The two Gillilands it is believed were not related to each other, or if so, very remotely. The one was called *Nazareth* Gilliland, and the other *Bradaway* Gilliland from their respective places of labour.



"The meeting was appointed some months since by the Presbytery, and commenced on Friday, the 2nd inst. The grove wherein the camp was pitched was near the water of Tyger River; and being in a vale which lay between two hills gently inclining towards each other, was very suitably adapted to the purpose. The first day was taken up in encampment until two o'clock, when divine service commenced with a sermon by the Rev. John B. Kennedy. He was succeeded by the Rev. William Williamson, in an address explanatory of the nature and consequences of such meetings. The assembly was then dismissed. After some time, service commenced again with a sermon by the Rev. James Gilliland, who was followed by the Rev. Robert Wilson, in a very serious and solemn exhortation. Afterwards the evening was spent in singing and prayer alternately. About sun-down the people were dismissed to their respective tents. By this time the countenances of all began to be shaded by the clouds of solemnity, and to assume a very serious aspect. At ten o'clock two young men were lying speechless, motionless, and sometimes to all appearance, except in the mere act of breathing, dead. Before day, five others were down; these I did not see. The whole night was employed in reading and commenting upon the word of God; and also in singing, praying and exhorting; scarcely had the light of the morning sun dawned on the people, ere they were engaged in what may be called family worship. The adjacent tents collecting in groups, here and there, all round the whole line. The place of worship was early repaired to by a numerous throng. Divine service commenced at eight by one of the Methodist brethren, whom I do not recollect. He was followed by the Rev. Mr. Shackleford, of the Baptist profession. Singing, praying and exhorting by the Presbyterian clergymen continued until two o'clock, when an intermission of some minutes was granted, that the people might refresh themselves with water, &c. By this time, the audience became so numerous, that it was impossible for all to crowd near enough to hear one speaker; although the ground rising above the stage theatrically, afforded aid to the voice. Hence, the assembly divided, and afterwards preaching was performed at two stages. An astonishing and solemn attention in the hearers, and an animating and energetic zeal in the speakers, were now everywhere prevailing. Service commenced half

after two by the Rev. John Simpson at one stage, and at the other, by the Rev. James M'Elhenney, who were succeeded by the Rev. Francis Cummings. After these sermons, fervent praying, &c., were continued until, and through the night, in which time many were stricken, and numbers brought to the ground.

"The next morning (Sabbath morning,) a still higher, if possible, more engaged and interesting spirit pervaded the whole grove; singing and praying echoed from every quarter until eight o'clock, when divine service commenced again at both stages, before two great and crowded assemblies. The action sermons were delivered by the Rev Robert Wilson, at one stage, and the Rev. William Cummings Davis at the other. I did not hear Mr. Wilson. But Mr. Davis's was one of the most popular orthodox gospel sermons that I ever heard. No sketch, exhibited in words, would be adequate to portray the appearance of the audience under this discourse. Imagine to yourself thousands under a sense of the greatest possible danger, anxious to be informed in all that related to their dearest interests, in the presence of a counsellor, who, laboring with all his efforts, should be endeavoring to point out the only way to security; and you will have some faint conception of this spectacle.

"Then ensued the administration of the Lord's Supper. To the communion sat down about four hundred persons. It was a matter of infinite satisfaction, to see on this occasion the members of the Methodist and Presbyterian Churches united; all owning and acknowledging the same God, the same Saviour, the same Sanctifier, and the same Heaven. We are sorry to add that the Baptists refused to join; whether their objections were reasonably justifiable, I shall not presume to say.

"The evening exercises, although greatly interrupted by the intemperance of the weather, progressed as usual, until about dark; when there commenced one of the most sublime, awfully interesting and glorious scenes which could possibly be exhibited on this side of eternity. The penetrating sighs, and excruciating struggles of those under exercise; the grateful exultations of those brought to a sense of their guilty condition, and to a knowledge of the way to salvation, mingled with the impressions which are naturally excited by the charms of music and the solemnity of prayer on such

occasions; and to all this added the nature of the scenery, the darkness of night and the countenances of the spectators, speaking in the terms more expressive than language, the sympathy, the hope and the fear of their hearts, were sufficient to bow the stubborn neck of infidelity, silence the tongue of profanity, and melt the heart of cold neglect, though hard as adamant. This scene continued through the night. Monday morning dawned big with the fate of its importance. The morning exercises were conducted as usual. About half-past seven the assembly met the ministers at the stage, and service commenced by the Rev. Mr. Waddel, after which ensued singing, exhorting and a concert of prayer. At length the business closed with an address, energetic and appropriate, by the Rev. Francis Cummins. In the course of this day, many were stricken, numbers of whom fell.

"I cannot but say that the parting was one of the most moving and affecting scenes which presented itself throughout the whole. Families, who had never seen each other until they met on the ground, would pour forth the tears of sympathy, like streams of waters; many friendships were formed, and many attachments contracted, which, although the persons may never meet again, shall never be dissolved. Not one-quarter of an hour before I mounted my horse to come away, I saw one of the most beautiful sights which ever mortal beheld. It would not only have afforded pleasure to the plainest observer, but the profoundest philosopher would have found it food for his imagination. The case to which I allude was the exercise of Miss Dean, one of the three sisters who fell near the close of the work. Her reflections presented mostly objects of pleasure to her view. But sometimes, for the space of a minute, she would lose them; the consequence of which was painful distress. By the very features of her face I could see when her afflictive sensations approached, as plain as ever I saw the sun's light obscured by the over-passing of clouds. In her happy moments she awakened in my recollection Milton's lively picture of Eve when in a state of innocence.

"Another extraordinary case occurred at the very moment of departure. Two men disputing, one for, the other against the work, referred their contest to a clergyman of respectability, who happened to be passing that way. He immediately took hold of the hand of the unbeliever and thus



addressed him : ‘If you were in your heart’s desire to wait on the means of grace, God would show you the truth. You may expect mercy to visit you ; but remember, my hand for it, it will cost you something ; a stroke would not now come at a successless hour.’ Scarcely had the words dropped from his lips, when the man was on the ground, pleading for an interest in the kingdom of heaven, and begging pardon of God for his dishonoring him and the cause of religion, through unbelief. I understood the man to be a pious man, and his hesitations of a religious and conscientious kind. The other men who had been in the crowd where many were lying under the operations of the work, attempted to run off. One, leaving his hat in his haste, ran about twenty or thirty paces and fell on his face. His shrieks declared the terrors and anguish under which he labored. The other ran a different course about fifty yards, and fell.

“The number of those who were stricken could not be ascertained, but I believe it to be much greater than any one would conceive. On Sabbath night, about twelve or one o’clock, I stood alone on a spot whence I could hear and see all over the camp, and found that the work was not confined to one, two or three places, but overspread the whole field, and in some large crowds the ground appeared almost covered. In the course of one single prayer, of duration about ten minutes, twelve persons fell to the ground, the majority of whom declared, in terms audible and explicit, that they never prayed before.

“There attended on this occasion thirteen Presbyterian preachers, viz. : Messrs. Simpson, Cummins, Davis, Cunningham, Wilson, Waddel, Williamson, Brown, Kennedy, Gilleland, Sr., M’Elhenny, Dixon and Gilleland, Jr., and an unknown number of Methodists and Baptists.

“The multitude on this occasion far exceeded anything which had come under my observation. There were various conjectures of the number present, some allowed three, some four, some five, some six, some seven, and some eight thousand. I had not been in the habit of seeing such multitudes together, and therefore do not look upon myself capable of reckoning anyways accurately on the subject. But I do candidly believe five thousand would not be a vague conjecture. The District of Spartanburg, where the meeting was held, contains no less than twelve thousand souls. Men



of information who reside therein, said, to one who might be travelling, the country would appear almost depopulated, and hesitated not in the least to say two-thirds of the inhabitants were present. Now supposing only one-third to have attended from that district itself, there would have been four thousand. Besides, there were multitudes from the districts of Union, York, Laurens and Greenville. Numbers from Pendleton, Abbeville, Chester and Newberry, and some from Green, Jackson, Elbert and Franklin counties, of the State of Georgia. Of carriages, the number was about two hundred, including wagons and all other carriages.

"In a thinking mind, an approach to the spot engendered awful and yet pleasing reflections. The idea which necessarily struck the mind were, thousands in motion to a point, where to meet, tell, hear, see and feel the mighty power of God. Believe me, sir, no composition can exaggerate the spirit of one of these occasions, although facts may be misrepresented. For a lively miniature, I refer you to an extract of a letter contained in a book lately published and entitled, '*Surprising Accounts*,' where this expression is used, 'The slain of the Lord were scattered over the fields.'

"I cannot omit mentioning an idea expressed by Mr. Williamson. After taking a view of the general prevalency of dissipation and slothful neglect in religious affairs, he concluded, saying, "These works appear like the last efforts of the Deity to preserve his church, and promote the cause of religion on this earth." To see the brilliancy and sublimity of this idea, we need only recur to the state of society for a few years back, especially in the Southern States of United America, when and where Satan with all his influence appeared to be let loose and was going about like a roaring lion seeking whom he might devour. This extraordinary work carries in itself, demonstratively, the truth of the Christian religion. Men who fall, and many there are who have paid no attention to the holy scripture, yea, even infidels of the deepest dye, cry out "their sinful state by nature," "their alienation from God," "and man's incapacity to satisfy the justice of the law under which he stands condemned," "and of course the absolute necessity of a Redeemer." When receiving comfort from this last consideration, I heard none crying for Mahomed, Bramma, Grand Lama or Hamed; none but Christ was their healing balm, in Him alone was all reliance fixed, on Him alone was all dependence placed.



"It would be exceedingly difficult to draw an intelligible representation of the effects of this work upon the human body. Some are more easily and gently wrought than others; some appear wholly wrapped in solitude; while others cannot refrain from pouring out their whole souls in exhortation to those standing round; different stages, from mild swoons to convulsive spasms, may be seen; the nerves are not unfrequently severely cramped; the subjects generally exhibit appearances as though their very hearts would burst out of their mouths; the lungs are violently agitated, and all accompanied with an exhalation; they universally declare that they feel no bodily pain at the moment of exercise, although some complain of a sore breast and the effects of a cramping, after the work is over; the pulse of all whom I observed beat quick and regular, the extremities of the body are sometimes perceptibly cold. In short, no art or desire would imitate the exercise. No mimic would be able to do justice to the exhibition. This demonstrates the error of the foolish supposition of its being *feigned*. I will conclude, my dear sir, acknowledging that all I have here written is incompetent to give you any complete idea of the work. Therefore to you and all who wish to be informed, I say, come, hear, see and feel.

I am yours, respectfully,
"EBENEZER H. CUMMINS."

These statements are very remarkable, yet we abide in the opinions expressed on former pages.

FAIRVIEW CHURCH, Greenville District. The connection of this church with Rev. James Templeton, the halt of whose labors they had enjoyed since 1794, ceased in 1800. They received supplies as a vacant church from John Simpson, James Gilliland, Sen., and Wm. Williamson, until 1802, when they united with the Nazareth Church in a call to Rev. James Gilliland, Jr., with whose labors they were favored through the remainder of this decade. About the year 1809 Alexander Peden, William Peden and Anthony Savage were chosen as elders.

NORTH PACOLET was supplied as a vacant church through this decade. In 1800 James Templeton, in 1802 James Templeton and James Gilliland, Sen.; in 1803, Gilliland; in 1804, Templeton and James Gilliland, Jr.; in 1805, Templeton; in



1806, Templeton and Gilliland; in 1807, Templeton and Daniel Gray; in 1808, Gray; in 1809, Gilliland and Gray. Under Mr. Templeton in 1800, W. Logan and M. Logan, Jr., R. McDowell and his wife and J. McDowell and his wife became members of the church. Under the labors of J. Gilliland in 1806, W. Jackson and Mrs. Jackson became members. Thus the succession of a church, apparently never large, was kept up and transmitted.

MILFORD is often associated with North Pacolet in these supplies. In 1800 James Templeton; in 1802, Templeton and Gilliland, Sen.; in 1803, Gilliland and Benjamin Montgomery; in 1804, Gilliland, Jr., and Templeton; in 1806, Gilliland; in 1807, Templeton was appointed as supply. In Sept. 1801, Milford contributed to the Missionary Fund through their Elder.

NEWTON, "at the head of Tyger River" was supplied in this decade by Mr. Gilliland, Sen.; in 1805, by Mr. Templeton; in 1806, by the same, if the Presbyterial appointments were fulfilled, as in this Presbytery they generally were.

CUFFEY TOWN, in Edgefield District, on Cuffey Town Creek for which see Vol. I, p. 642, had frequent supplies during this decade. "Cuffey Town Church petitioned for supplies" (Minutes of Second Presbytery, p. 104.) In 1800 and 1801, Dr. Cummins; in 1802, Hugh Dickson and Robert G. Wilson, (afterwards D. D.); in 1803, Wilson and Dickson, and in 1807 Williamson were appointed on this service.

The GERMAN CHURCH, on Hard Labor Creek begins to be named among those for which supplies are appointed. "The German Church on Hard Labor petitioned for supplies" Sept. 28, 1804, Minutes, p. 74. Rev. Messrs. Dickson, Wilson and Waddel were appointed for this purpose in 1804, Messrs. Waddel, Dickson and Montgomery in 1805, Messrs. Waddel Dickson and Gray in 1806, Messrs. Waddel and Montgomery in 1807, and Dr. Waddel the most frequently of them all. The German Church is named and Cuffey Town is not in the report of the Second Presbytery to the General Assembly in 1809. Did the one organization supersede the other.

SMYRNA CHURCH, Abbeville. There was a destitute neighborhood near Whitehall which had associated together for the purpose of public worship. They had sent up to Presbytery a request to be taken under their care and to be known by the name of Smyrna Congregation. They were received



see Vol. I, p. 633. Uniting with Greenville Church they petitioned Presbytery Sept. 22, 1800, each for one-half of the services of Hugh Dickson, who had been licensed at the Spring Sessions, as their stated supply. The petition was referred to the Committee on Supplies. They appointed him to serve these churches each three Sabbaths, Hopewell and Carmel each, one, and the rest of his time to preach at his own discretion. At the Spring Sessions May 9th, 1801, they presented a regular call for him as their pastor, which he accepted, and was ordained as pastor of these congregations at an Intermediate Presbytery, which was held at the house of John Hairston, in the middle ground between the two congregations, on the 11th of November, 1801, the Rev. Francis Cummins preaching the sermon, and the Rev. Robert Wilson presiding and putting the questions prescribed in the Discipline, making the consecrating prayer and delivering the charge to the pastor and an exhortation to the people, and Mr. Dickson entered upon the discharge of the duties of his office. At the time of the settlement in the congregation there was no regular session. The people elected Andrew and Alexander White, David Logan, John Hairston, and Samuel Weems to the office of ruling elders, into which office they were inducted by ordination. These men, by deaths and removals, soon disappeared from among the people. The efforts made to obtain others, and the singular fatality attending them, probably belong to a later period.

GNEENVILLE CHURCH (formerly Saluda), Abbeville. This church was left vacant by the dissolution of the union between it and the Long Cane Church in 1797. We mentioned that the congregation was supplied once in the month for one year afterwards by Rev. Robert Wilson. But this period having elapsed it was left vacant, and in this situation, with a few occasional supplies, it continued until the spring of 1800, when it was visited by Mr. Hugh Dickson, a licentiate, under the care of the Second Presbytery of South Carolina. He preached to them occasionally through the summer, and at the fall sessions he received an invitation to spend half of his time among them as a stated supply till the next meeting of the Presbytery. This was through the hands of Presbytery, under whose direction he was. It took the course we have indicated, but for substance it was accepted on his part, and he commenced his labors. There were at that time but two



officiating elders, James Watts and John Bell, and about forty communicants. Many had removed to the new settlements in Pendleton, and a degree of coldness prevailed among the people generally. The old house of worship was very much racked, and a new one was to be built, and the session engaged. Both these objects were attended to. The house was built, and John Weatherall, George Brownlee, and Edward Sharpe were elected to the office of ruling elders, and were ordained. The great religious excitement, which prevailed in many parts of the country in 1802, produced little effect on the congregation. There were a few additions to the church. [MS. Letter of Rev. Dickson to Rev. J. C. Williams, March 9th, 1853.] In the Minutes of Presbytery there is on record: "A memorial from the Trustees of Greenville congregation stating that a specific contract was made between them and Mr. Dickson, their pastor, seven years since stipulating a certain sum of money in consideration of his labors among them, the performance of which had become almost impracticable to them; and praying, not for a dissolution of their relation as pastor and people, but for an exoneration from the obligation on their part as to the specific sum. To which, with Mr. Dickson's consent, the prayer of the memorial was granted." (Minutes of the meeting at Hopewell Church, April 5th, 1808, p. 120.) We remember that the alleged inability of this congregation to pay the half of Dr Robert G. Wilson's salary was the reason of the dissolution of the pastoral relation with him. But in this case "things went on smoothly," and the minister did not "count the loss of earthly goods." The church at this time, according to a brief history sent up to the General Assembly, consisted of about fifty communing members.

ROCKY CREEK, now Rock CHURCH, continued to rely on Presbyterial supplies. Among these we name Robert Wilson, in 1800, 1801, 1803; J. B. Kennedy and Hugh Dickson, in 1803; Moses Waddel and Hugh Dickson, 1804, in which year, on the third Sabbath in July, Messrs. Waddel, Kennedy, Dickson, and Montgomery were appointed to administer the communion; Hugh Dickson, Thos. Williamson and Daniel Gray, in 1805; Hugh Dickson, in 1806; J. B. Kennedy and Jas. Gilliland, Jr., in 1808; J. B. Kennedy, Hugh Dickson and Benjamin Montgomery, in 1809. John Sample and George Heard were appointed ruling elders in 1804. The



existence of this church seems to have been continued under these inadequate means. The congregation is in the south-east part of Abbeville District. Below it and near the Edgefield line lies old CAMBRIDGE, or NINETY-SIX, of Revolutionary renown, said to have eight stores, five of which were quite extensive, if we may credit tradition. The seat of justice for the judicial district of Ninety-Six, and the site of an institution of learning, which would one day, it was believed, grow into a university, where Creswell, Springer, and others preached, is not named in the records of Presbytery during this decade. In 1803 the Cambridge Association was incorporated by the Legislature. The college and lands belonging thereunto, the court house and jail, and the public lots in the village, were vested in this Association, to be sold and disposed of for these objects, the college property being held exclusively for the uses of the institution the Association was to establish. The Cambridge Baptist Church was chartered at the same time. The old college building was of wood. The Association erected an academy building of brick. The Presbyterian interest revived again in this locality at a subsequent period.

HOPEWELL CHURCH, ABBEVILLE (Lower Long Cane), received supplies as a vacant church in 1800. Rev. Messrs. Simpson, Dickson and Gilleland, Sr., preached to them by order of Presbytery that year. In 1801 Rev. Dr. Waddell left Columbia County, in Georgia, and opened a school in Vienna, Abbeville District, South Carolina, where he also labored in preaching the gospel. This place was laid out as a town on the Savannah River in expectation of its becoming a place of commerce. Three other places were laid out at the same time. Vienna, opposite the mouth of Broad River, in Georgia, at its confluence with the Savannah; South Hampton on the hill above Vienna, two others on the Georgia side, Petersburg in the fork, and Lisbon on the south side of Broad River, of high sounding names, all rivals for the trade of the two rivers, and all destined to an ephemeral existence. Hopewell Church, on the 24th of September, 1801, petitioned Presbytery for liberty to call Mr. (afterwards Dr.) Waddell, a minister of Hopewell Presbytery in Georgia, as their pastor, another neighboring congregation uniting with them in this call, and desiring to be known on the records by the name of MORIAH. This church was the one called Liberty, Vol. I, p. 631, and was still so called, notwithstanding this effort to



change its name. The prayer was granted, and on the 7th of April, 1802, Mr. Waddel was received as a member, and was accompanied by Mr. William Hutton, a delegate from the session of Hopewell Church. In 1804 Mr. Waddel removed from Vienna to Willington, a country seat which he had established. Mr. Waddel requested leave of Presbytery September 28th to resign his pastoral charge of Vienna. To this Presbytery replied that as Vienna is not now, nor has been at any former period known as a church under the care of Presbytery, and never presented any call to Mr. Waddel through that body, he cannot be considered bound otherwise than by private contract, which may be dissolved at the pleasure of the parties. Willington was about six miles below Vienna, and a little more than six from Hopewell Church, the chief scene of his pastoral labors. The degree of Doctor of Divinity was conferred upon him by the College of South Carolina in 1807. As an illustration of Dr. Waddel's character, and a revelation of his personal history beyond those bounds which limit our own knowledge, we again quote from the contribution of Mrs. M. E. D., from the point at which we left it on p. 654 of our first volume: "When Dr. Waddel was disconnected with South Carolina Presbytery his interest in it did not cease—he followed in the footsteps of Mr. Springer at Liberty, and while a resident of Georgia often preached at Hopewell in this State, whether as a missionary or as a supply I cannot determine.

"In these excursions, after crossing the Savannah, he usually remained a night with Capt. P. Roger, or with Pierre Gibert, Esq., French settlers on opposite sides of Little River, and by the assistance of these friendly families he was ferried across in a small canoe, while his horse either forded or swam according to the condition of the river. And here we may notice an indication of that punctual habit which thus early acquired, followed him through life, and which aided by his remarkable perseverance triumphed over every trifling obstacle, and suffered neither wind nor weather to detain him behind the time, or in any way to disappoint a congregation. For several years previous to his entire removal Dr. Cummings had resigned the care of Hopewell, but continued at Rocky River, and the proximity of these churches prepared the way for an intimacy between the ministers which lasted for years many letters having passed on both sides after the removal of Dr. C. to Greensborough.

"In pursuing this course several years had elapsed in the life of the young widower, when, being appointed Commissioner to the Assembly at Philadelphia, he passed the place of his nativity, and met again the object of his earliest love, Miss Elizabeth Pleasance, his first cousin. A juvenile attachment had subsisted between them; but the engagement



was broken off by the parents, who refused to let their daughter encounter what was then considered the wilds of Georgia. The devotion of the lady, however, triumphed over this difficulty; and a few days or weeks before his marriage with Miss Calhoun, he received intimation that his former friend was willing to meet the inconveniences of frontier life. God was pleased by the death of the first wife to develop the amiable qualities of this excellent woman, who by patience, perseverance and meekness was so well fitted to her station, and her constancy rewarded by the privilege of ministering for more than thirty years to the comfort of an eminent servant of Christ.

Immediately after this marriage Mr. Waddel settled in South Carolina, resuming his classic vocation in a decent Academy built by a Board of Trustees in the village of Vienna.

"In the meantime the rich and beautiful situations on the Savannah River, for some miles below, had been taken up by several worthy descendants of the Scotch-Irish colony, and some few had been drawn from a distance by the already famous character of the school at Vienna. Among the latter was the widow of a Mr Bull, a relative of Govr. Bull of Charleston, with her two youthful and talented sons. She was a dignified and superior lady, and lived an ornament to the church, but the younger of her sons, the late beloved Elder of Wellington was a man of whom the world was not worthy. They all lie side by side in the church yard, and the mother's stone once so lonely is now crowded with companions.

"These, in connection with the warm-hearted French, were the patrons of Mr Waddel, and as he was now a regular supply at Hopewell, and was preaching at Liberty, ten or twelve miles below, it appeared to them both convenient and desirable that he should make a more permanent settlement among them. On the high healthy ridge which succeeds to the lowlands, and about five miles from his former position, a tract of land was obtained for him, which had been included in the grant of a French settler—and in 1804 he set up on his own responsibility in the little secluded valley destined to become so well known, and to which he gave the name of Wellington.

For educational purposes he had at first but a log house, ventilated by a wide open passage; and as the place seemed so strait, and the number of pupils continually increased, soon a great number of little wooden tents or domicils surrounded the log cabin, peeping out here and there from among the Chinquapin bushes—some with little pipes of wooden chimneys plastered with mud—others more pretentiously built of brick looking decrepid and ricketty; yet supplying all that the erratic wishes of a student might require. Here, in this classic camp, the teacher, by his own vigilance, and by means of monitors maintained the strictest subordination. Some men seem born to rule, and such was Moses Waddel. Though rather below the medium height, as his frame matured, he became stout and athletic, and his large head and heavy eyebrows gave promise of that unconquerable will, which was never found swerving from the path of duty.

"This is said to be a "fast age," but if by a precocious manhood, and a false indulgence, the purposes of education are now defeated; it is no less true, that in the primitive state of our society, the teacher must have met a much greater hardihood and boldness of nerve. Boys trained to out-of-door sports, and nurtured in warfare could not be easily frowned into submission, and the young Dictator in the introduction of his new system had many and severe contests, the memory



of which affected his risibles for the remainder of his life. He honestly believed that the wise suggestion of Solomon was the only safety-valve for the follies of youth, and he acted upon that belief with boldness and decision. No man could administer reproof with more point, and few better understood its application—should reproof fail, the rod was the dernier but sure resort.

I suppose that a volume might be filled with anecdotes, illustrative of his belief in the superior efficacy of coercive measures. I will give only one: A young man who refused to meet the Monitor's bill on Monday, played truant, and in order to return home borrowed a horse from some of the unsuspecting peasantry—for in these days the sound of the stage-horn had never frightened the peaceful echoes of Willington. Before leaving, however, he ventured, booted and spurred, into the precincts of the camp. The master, apparently with no hostile intention, but with a rod concealed under his arm, came out, and approaching the stirrup-iron of the delinquent, by a skillful manoeuvre unhorsed him, and giving him a severe flagellation, ordered him to proceed on his journey—but no! the horse was dismissed, and the truant chose now to remain, and, said the old man in relating it, “I never had a better or more obedient pupil than he was from that day.”

Though Mr. Waddel had much confidence in the birch, he had more hope in God, and his heart was overflowing with love to his pupils and with zeal for their spiritual improvement. They had always been convened for morning and evening prayers, and had heard many lectures on spiritual as well as on moral themes; he had given them all his vacant Sabbaths; but not satisfied with this, he commenced in 1806 a regular course of preaching on Friday afternoons.

The people followed up these lectures, and to accommodate the audience they were mostly given out of doors. His engagements had now become so numerous that some must suffer. The charge of Rocky River was now added to Hopewell, Dr. Cummings having in 1803 or 4 removed to Georgia, and it was his custom to convene his family for worship by candle light on Sabbath morning, ride on horseback to these places—the one ten, the other fifteen miles, preach and return the same day.

“The fragment of the Huguenots at Liberty received but one Sabbath, and sometimes that was necessarily a failure. Advantage was taken of this opening by some ministers of the Baptist denomination, who, without regard to ministerial etiquette took possession of the place for a time. This order had been gradually increasing in the neighborhood, while the elder French were being swept away by the ruthless hand of time, and while these were immersing at Liberty, the second generation of the French people found themselves carried away by those influences which were radiating round a new organization.

“In 1809 the fruits of Mr. Waddel's assiduous labors began to be manifested in his school—a most interesting revival took place there, which extended to the people of the surrounding country, and they began seriously to feel the inconvenience attending the want of a house of worship. Some of the more influential citizens—among the most prominent of whom was P. Gibert, Esq., made application to the Trustees at Vienna for the Academic building at that place, which was most generously granted them; and shortly it arose beneath the already consecrated groves of Willington. Besides four convenient recitation rooms it contained a small Chapel, and here in 1813 the church was regularly organized, William Noble, Pierre Gibert and Moses Dobbins constituting the session.



"At this time the church at Rocky River was resigned to Mr. Gamble and Mr. Waddel alternated between Willington and Hopewell.

It is said that he refused to enter into the pastoral relation, which was attributable in part to the fact, that his vocation as a teacher interfered with the proper discharge of the duties of that sacred office, and partly, to the missionary spirit he had imbibed in early youth, which inclined him to labor as an Evangelist whenever it should be practicable. He was fond of going to the help of his ministerial brethren, and this habit became so confirmed that in his advanced age he was much from home.

We have the best authority for stating that Mr. Waddel adopted early in life the declaration of St. Paul as his motto: "I am chargeable to no man, &c.," but however noble and self-sacrificing this might have been in his own person, it was not calculated to produce the fruits of a righteous stewardship in others. The wants of the age, in the beginning of his ministry, and his independent mode of living, made it easy and perhaps proper for him to render gratuitous service; but it is believed by some that absolution from pecuniary obligation to the church for so many years, has induced a torpidity on this subject in these congregations which has ever since been manifesting its unsanctifying efforts; unless early trained in liberal things it is very hard for men to realize that they who "preach the Gospel should live of the Gospel," and that those "who sow sparingly shall reap also sparingly," there are not wanting here, men, who are willing to believe that a secular calling is perfectly compatible with the Gospel ministry, and who quote Dr Waddel as a precedent for generous self-devotion.

"It is true that in all benevolent enterprises brought before the church his own example of great liberality had some effect upon his contemporaries; for there were many noble and large minded Christians in that day, but these consequences were developed in the future. By the exercise of great industry and economy, combined with the fewness of his wants in his simple and patriarchal mode of living, Mr. Waddel soon found himself acquiring a competent estate, so that he was enabled to become a cheerful giver; but his disbursements were all made in the faith of one who lends to the Lord, and this sentiment he saw no reason to change to the end of his days. Giving on one occasion the last twenty-five dollars from his pocket to a traveling agent, he returned that night from a marriage, and displaying the same amount of money to a friend, remarked with a smile, "I knew the Lord would return it; but I did not know that he would send it to-day." (MSS of Mrs. M. E. D., see Vol. 1, p. 442.)

ROCKY RIVER CHURCH. When Rev. Francis Cummins resigned the pastoral charge of Hopewell Church in 1796, he still retained that of Rocky River in the northwestern part of Abbeville District. In the spring of 1803 the pastoral connection of Mr. Cummins with this church was dissolved, and he removed to the State of Georgia. In 1804 the Rev. John Simpson was directed to preach at this church as a supply. In 1805 at the solicitation of the people, Dr. Waddel consented to preach to them a part of his time and took upon himself the charge of the church, in which he continued.



In the early days of this church there was used what was called a *shade* or shelter in place of a house of worship. About the time of its regular organization a house was built of hewn logs, which was used till A. D. 1800, when a large frame building was put up. The early settlers in this congregation were foreigners, but the largest portion at this time and even earlier were from Virginia and Pennsylvania, to all of whom tradition gave the honor of having taken an active part in the Revolutionary struggle. (MS. by John Spear.)

The eldership had been increased since 1790 by the addition of John Caldwell, and, at a late period, of Ezekiel Calhoun, Wm. H. Caldwell and Robt. Crosby. Mr. Calhoun to fill the vacancy made by the death of Mr. Allen; Mr. Caldwell to fill that of his father, and Mr. Crosby that occasioned by the death of Mr. Baskin. This addition was made to the session about the year 1805.

In the years 1800 and 1802 there were camp meetings held at this church and also in 1804, at which there was great excitement, and great numbers in attendance. "I attended two of these meetings; I was then seventeen years old. There was no noise, yet many would fall down and appear for hours insensible. But so far as my knowledge extends I could perceive no reformation in after life. I only speak from my own observation. In two or three years the Presbytery generally gave up those camp meetings. I think it was well to do so."

A. GILES,

Montrey, S. C., October 5, 1853.

There was a difference of opinion then among good men as to these extraordinary scenes.

LONG CANE CHURCH, formerly *Upper Long Cane*, enjoyed the labors of Rev. Robert Wilson, D. D., until November, 1804. This is the statement in vol. I., p. 628 of this history, in which we anticipated the progress of our narrative. On consulting the minutes of the Second Presbytery we find that Dr. Wilson's desire to resign his pastoral charge was made known October 2d, 1804, and the church cited to appear and shew cause, if they have any, why the request should not be granted, but that the official release from his pastoral charge was on the third of April, 1805. The three ministers, Robert Wilson, William Williamson and James Gilliland, Sr.; were



on the same day dismissed to join the Presbytery of Washington, in the State of Kentucky. The moving cause of the migration of two of these ministers, Messrs. Wilson and Gilliland, was opposition to the institution of slavery. The Presbytery of Washington belonged to the Synod of Kentucky, but extended over the Southern portion of Ohio, where these three ministers took up their abode. After this, the congregation was frequently supplied by Presbyterial appointment, Messrs. Dickson, Thomas Williamson, Waddel and Kennedy being appointed at sundry times, Rev. Dr. Montgomery and Thos. Williamson the most often. With each of these last named ministers they were about forming a pastoral relation which was prevented by the death of the latter and by the death of the wife of the former, which turned his attention in a different direction.

At a special meeting of Presbytery held at Poplar Tent, N. C., October 6th, 1809, William H. Barr, a licentiate under the care of Concord Presbytery, was received, and a call was laid before Presbytery from the Long Cane congregation for his services, which was by him accepted. At a *pro re nata* meeting held at this church on the 27th of December, 1809, he passed his trials, and on the 28th was ordained pastor of this church, Dr. Waddel presiding, and John B. Kennedy preaching the ordination sermon, from Col. i.: 28. Thus was inaugurated a ministry which was peculiarly happy, able, and attended with blessed results. The number of church members in full communion at this time was about 120. (MS. of Robert Wardlaw, MS. Hist. of 2d Pres., by Dr. Waddel, Chairman. Minutes of Pres'y.)

BRADAWAY CHURCH, in Pendleton District, was under the pastoral care of James Gilliland, Sr., till April 4, 1804, when the pastoral relation between him and this people was dissolved and he had leave to travel without the bounds of Presbytery. His dismission occurred, as we have indicated, and his subsequent history was given, vol. I., pp. 634, 635. "In July, 1802, the general revival in the Southern States, appeared here, where multitudes attended a communion season and a most astonishing solemnity prevailed, the lasting effects of which, says the Committee on the History of the Presbytery of which Dr. Waddel was Chairman, "are still happily experienced and visible in some." After Mr. Gilliland's departure the church was dependent on Presbyterial supplies



among which occur more than once, the names of Simpson, Templeton, McElhenny, Gilliland, Jr., Montgomery, Williamson, and Dickson. This church consisted in 1809 of forty communicants and was able to pay half the expenses of a minister.

ROBERTS AND GOOD HOPE were united under the care of Rev. John Simpson, till his lamented death in October, 1807. After his death these churches secured for a short time the services of Rev. Samuel Davis, as a supply. It is not known how long or with what success he labored. He appeared, says Rev. David Humphries, to be a devout man, a Nathaniel in whom there is no guile. He removed to the mountain regions of North Carolina and labored there for some years; in 1821 he returned to this State and settled in Anderson District on Broad Mouth Creek, and was there for a few years without a charge, after which he returned to his former settlement in North Carolina. He raised a pious family. Nothing further is known of his history. (MSS. of David Humphries.) The Rev. Andrew Brown was appointed by Presbytery to preach at Roberts as a supply in 1808, and Dr. Waddel at Good Hope. Rev. Mr. McElhenny was remembered by Mr. Humphries to have also preached at Good Hope and Roberts as a supply, but, as dates are not given, this may have been in the next decade.

As there are no records preserved giving an account of the organization of these churches, we can barely give the names of some whom tradition reports to have been among their first elders. The names of Messrs. Stephenson, Gilman, Henderson, Martin, Allen and Anderson, are mentioned. These are all remembered as very upright and worthy men, honorably filling the offices of elders in the church of Roberts.

Of the first elders of Good Hope little comparatively is known. Esquire — Lusk was one of the first that held the office. He was well acquainted with the doctrines and polity of the Presbyterian Church, a man of prayer and exemplary in all his conduct. He with several others from this church moved to Pickens District and formed a portion of the Bethel Church. He is said to have died at Cedar Springs, Abbeville. Mr. McCraight was also early an elder here. He removed to Green County, Alabama, in 1820. Mr. Samuel Parker was another, a man of a spiritual mind and much concerned for the peace and prosperity of the church. Mr. Steele also was

one of the first bench of elders. Mr. Thomas Beaty was an elder here at an early day. He came from North Carolina with a large family, which, for a time, formed a large portion of the church. Many of their descendants are still here. He removed to Bethel Church in Pickens District. (MSS. of Rev. David Humphries.)

HOPEWELL (KEOWEE).—This congregation was dependent still longer on the Presbytery for supplies. The minutes of Presbytery show that Rev. Mr. Simpson was appointed twice and Rev. Mr. Dickson once to preach to them in 1800. Mr. Gilliland, Sr., Mr. McElhenny and Mr. Montgomery in 1802, and Mr. Templeton and Mr. Gilliland, Jr., in 1804. On the 12th of September, 1803, a call was presented from this church for one-half the ministerial services of the Rev. James McElhenny, and from the same for one-fourth the ministerial services of Rev. James Gilliland, Sr.; also a call from Carmel, heretofore associated with Hopewell (Keowee), in the same pastoral charge. Mr. Gilliland accepts the call so far as it respects himself; Mr. McElhenny takes it into consideration. A year passed, and Mr. McElhenny had not signified his acceptance of these calls, but Hopewell again presents a call for half, and Carmel for half of the ministerial labors of Benjamin R. Montgomery. Presbytery is embarrassed, but places the calls in Mr. Montgomery's hands, "not knowing but it may be the design of the people to obtain the services of them both." The result was that Mr. Montgomery became their ordained pastor April 4th, 1805, Presbytery holding its spring sessions at that Church. The ordination sermon was preached by Dr. Waddell, and the charge was delivered by Rev. John Simpson, the Moderator of Presbytery. Mr. Montgomery remained in this pastoral charge for two years, and was dismissed from it in September, 1807. The Rev. James McElhenny, who was now residing among them, and preached to them half his time, was their pastor through the remainder of this decade. The church was often known in popular language as "The Stone Church," the house of worship being built of that material in the year 1802. The great revival of 1802 was felt here, and some persons now living recollect the camp fires around the church, among the memories of their youth.

CARMEL CHURCH, which stands a few miles eastward of Hopewell, was formed in connection with Hopewell, and had,



in these early times, a parallel history. It was supplied in like manner at the beginning of the century, Messrs. G. Land, Sr., Dickson, Cummins, McElhenny, Templeton, Brown and Montgomery being appointed to supply its pulpit. The Rev. Benjamin R. Montgomery was pastor of this church in connection with Hopewell, as Dr. Reese had been before, and James McElhenny afterward.

One of the first elders of this church, who has passed away since the author commenced gathering his materials for this history, was Thomas Hamilton. His father migrated from Scotland to Pennsylvania, where they lived for some time, at a place there called Little York. It was during this time that Thomas Hamilton was born. His father then removed to York District, South Carolina. Thomas was sixteen years of age when the war with Great Britain commenced, and at this early age he entered the service of his country. For seven years he was more or less actively engaged in the struggle which tried men's souls. Finding his own horse, he served the greater part of this period in the cavalry, without any compensation, except twenty-eight dollars, which he received while acting for a short time as wagon-master. It is known that he served under General Sumter and Wade Hampton. He was in several battles, besides many skirmishes, and often narrowly escaped with his life. He has often been heard to describe the circumstances of the battle of the Cowpens, Blackstock, Six Mile House (near Charleston), and the three weeks' siege at Ninety-Six. He had connected himself with the church in York District. Soon after his settlement in this vicinity, he was elected an elder of Carmel Church, in which capacity he served the cause of his Master more than fifty years. The following obituary notice of this worthy elder is from the pen of his pastor, the Rev. John Leland Kennedy.

DIED—On the 3d instant, at the residence of his son, Col. D. K. Hamilton, in Anderson District, S. C., Mr. THOMAS HAMILTON, aged 93 years, 10 months. To record all that was excellent in the life and character of this venerable man—to portray that bright and impressive exemplification of the Christian character displayed during a long and useful life—yet more strikingly during his last years and increasingly so till his expiring moments, would require rather the pages of a volume than such space as may be claimed in the public journal. He was one among the remnant of noble spirits that periled life in the cause of freedom. So soon as that priceless boon was secured, he



entered the service of the King of Saints—the only acknowledged sovereignty of such spirits.

Though not blessed with any opportunity of a liberal education, his mind was trained in the school of Christ; his memory was stored with a treasure of divine knowledge. The principles of truth had been most carefully implanted and nurtured from infancy; for, to all within the circle where he moved, it was known that he loved and practiced truth unwaveringly. This world's wealth and honor was trash in his estimation, when compared with the Christian's portion. That *his* treasures were laid up in heaven could be doubted by none, for his heart and conversation were there.

Having been blessed with a partner of kindred spirit, he raised a large family in comfort, but not in affluence—without earthly wealth, yet in the luxury of content. His humble abode was the delightful resort, the hospitable resting-place for all pilgrims. Nor were any, rich or poor, ever repulsed. Destitute of splendor at home, and equally unostentatious abroad, he, with his household, were cordially greeted and welcomed among the wealthy and distinguished. Cheerful piety beamed from his own eye, and was infused into all around; while daily praise warbled from every tongue, as that precious volume from Heaven, administered richly the food and water of life, followed by that morning and evening incense, ascending from paternal lips, which was met by the *gracious smile* of a reconciled father, beaming through a beloved Saviour's face upon the eye of faith, *heaven directed*, by the life-giving Spirit. But we must limit, to facts more personal. This venerable patriarch had been a ruling elder in Carmel Church more than fifty years; and Presbyterial records, concurring with many living witnesses would allow that he was ever a true and faithful servant of the Church.

In proportion to means, with the foremost in liberality—excelled by none, in consistent, constant zeal, he lived a burning and shining light holding forth the Word of Life. Though very infirm for years before his death, his love for the House of God—his delight there to be—his deep felt *increasing* interest in the prosperity of Christ's Kingdom bore him onward superior to his frailty and infirmity. Ever watchful for the good of the flock, *especially the youth*, his benevolent soul thought and labored for *all* within his reach.

BETHLEHEM, CANE CREEK and BETHEL Churches. The Rev. Andrew Brown had been settled over the two first of these churches on the 18th of July, 1799. They had been gathered by him while a licentiate. On the 12th of September, 1803 he obtained a dismission from his pastoral relations to these churches, and leave to travel beyond the bounds of the Presbytery. His absence could not have long for we find him not long after present regularly at Presbyterial meetings and he continued preaching to these same churches as a stated supply. On the 2nd of April, 1805, he reports BETHEL as a new church organized by him, which sends up its contribution for ecclesiastical purposes.

NAZERETH (BEAVER DAM). On the 12th of September, 1803, "a society in the fork between Tugaloo and Keowee,

known by the name of Nazareth on the Beaver Dam desires to be entered on our minutes and supplied with the gospel," (Minutes, p. 62.) Supplies are ordered, viz.,: Messrs. Simpson, Gilliland, Jr., and McElhenny, in 1803; Gilliland, Sen., Brown and Simpson, in 1804; Simpson and Brown, in 1805 and 1806.

RABOURN'S CREEK. On the 30th of September, 1809, "a petition was handed into Presbytery from a neighborhood between Reedy River and Rabourn's Creek in Laurens District desiring to be known on our Presbyterial book bearing the name of RABOURN'S CREEK CONGREGATION, at the same time requesting supplies" (p. 139 of Minutes of 2d Pres'y) Messrs. Dickson and Montgomery were appointed to visit them with the ministry of the gospel.

THE INDEPENDENT CHURCH OF SAVANNAH.—It seems that the early records of the Independent Church of Savannah were destroyed in the fire of 1796 or 1820, and that the exact year of the organization of the church is unknown. Probably before 1756 at which time a grant was obtained for a site on which to erect a house of worship. But previous to this, as early as February, 1743, the inhabitants of Vernonsburg and the villages adjacent in the neighborhood of Savannah desiring a minister of the Calvinistic faith sought to obtain through the trustees of Georgia the services of Rev. John Joachim Zubly, a native of St Gall in Switzerland, of all which we have spoken in our first volume, pp. 266, 267. After preaching in different places he was settled at the Wappetaw Church on Wando Neck in the neighborhood of Charleston. There he received a call from the German and English churches of Savannah for his pastoral services. This call was prosecuted before the church, and the arguments for his removal prevailed. And as an evidence of the close union between it and the Independent Church in Charleston, known in our day as the Circular Church, his farewell sermon was preached in the City Church on the 28th of January, 1759, see Vol. I.; p. 267. The Confession of Faith of this Independent Church in Savannah was "the doctrine of the Church of Scotland agreeably to the Westminster Confession." They were incorporated as The Independent Presbyterian Church about 1755.

Mr. Zubly went we suppose immediately from the Wappetaw Church to Savannah, preaching to that congregation in



English, to another in German, and to another in French. The degree of Doctor of Divinity was conferred on him by the College of New Jersey in 1770. He took an active part in the dispute between the mother country and her American colonies in favor of the latter, and so great was the confidence of the people of Georgia in his patriotism that he was made a member of the Continental Congress in 1775-76, but he opposed the actual separation from the mother country, and when the question of actual independence was carried, he quit his post in Congress, returned to Georgia and took sides against the colonies, became unpopular, and ceased, it is supposed, to serve the Church in the work of the ministry. He was a man of decided ability, and until the change in his political course was high in the estimation of his people. He left two daughters whose descendants are most highly esteemed among the citizens of Georgia. He died in South Carolina on the 23d of July, 1781. After Dr. Zubly's retirement the Rev. Messrs. Philips and Johnson, sent by Lady Huntington to take charge of the Orphan Asylum served the church. —— Philips came in 1778 and left in 1790. —— Johnson came in 1790, 1791 and left in 1793. During his time the ordinances were administered, but Philips probably was only a licentiate. The Rev. Thomas H. McCaule, the former principal of Mt. Zion College in Winnsboro, S. C., who had opened a classical school in Savannah, became their next supply. A call for his pastoral services was presented to the Presbytery of South Carolina, on the 8th of April, 1794, but not being found in order was returned that it might be presented in a more regular form. His death is recorded on the ministers of Presbytery in 1796, till which time he continued to preach. He was followed by Rev. Walter Monteith from 1797—1799. The church edifice was destroyed by fire in 1796, when the congregation worshipped in the Baptist Church, which was then without a pastor. In 1800 the Rev. Robert Smith took charge of the church, but he fell into declining health and in about two years died. The next pastor was the Rev. Samuel Clarkson, D. D., who served them without a formal call for three years. He was followed by the Rev. Henry Kollock, D. D., in the fall of 1806, who served this people with great acceptance till 1809, when his relation as pastor was dissolved with a view of his removal elsewhere. But this removal did not take place. He



remained with his people greatly admired and beloved till his death.

FIRST PRESBYTERIAN CHURCH—AUGUSTA, GA.

The Presbyterian Church in the City of Augusta, Georgia, was first organized by the Rev. Washington McKnight, in A. D. 1804.

Messrs. John Taylor, William Fee and George Watkins, were ordained elders, and the sacraments were regularly administered from that time.

In the course of Providence, Mr. McKnight was removed by death in September, 1805; after having been the honored instrument of planting this church, and after having set before his little flock an example of humble and uniform piety, which caused his memory to remain long after his departure to his rest, precious in the hearts of a surviving people.

After his decease, the church remained destitute of a pastor until July 3d, 1805, when a call was presented to Mr. John R. Thompson, a licentiate from New York, and then rector of Richmond Academy, inviting him to the pastoral charge of the congregation. This invitation was accepted by Mr. Thompson, and he was ordained to the work of the gospel ministry by the Presbytery of Hopewell, May 9th, 1807, and immediately entered upon his pastoral labors in the congregation.

At the same time the following persons were elected elders, and set apart by the pastor to that office:—Oswell Eve, Thomas Cumming and Augustus Moore.

At the decease of Mr. McKnight the church consisted of thirteen members in full communion. Between this and the ordination of Mr. Thompson, fourteen additional members had been received into full communion, making in all twenty seven members at the commencement of Rev. Mr. Thompson's ministry.

The congregation at this time worshipped in the building belonging to the corporation of the Richmond Academy, and known as "St. Paul's Church," which stood upon the site now occupied by the church edifice, owned by the Episcopal congregation in this city; known also by the name of "St. Paul's." From the rents of pews in that building, funds were raised for the salary of the minister, and the other current expenses of the church.



At the expiration of the year ending May, 1809, the Board of Trustees of Richmond Academy declined renting "St. Paul's Church" to the Session of the Presbyterian Church, for the special use of the congregation, on the plea that it ought not to be given up to the control of any one particular denomination, but should be free to all. By this act, the congregation which had for a long time worshipped God, and maintained the ordinances of religion in this building with regularity and profit, were virtually excluded from their customary place of worship, and scattered abroad. Measures were immediately taken for the erection of a Presbyterian Church, and the following extract from the records of the session for that year (1809), shows the spirit and zeal which dictated the enterprise. "Under this privation," referring to the refusal of the Board of Trustees above referred to, "the session feel animated, in common with the members of the congregation, in witnessing the active zeal which pervaded the community, and the friends of religion in particular, in the laudable work of preparing a new Presbyterian Church within which we anticipate with pleasure, in reliance upon the Providence of God, to see a reunion of the scattered flock, offering up their prayers and praises where there will be 'none to make afraid.'"

Measures had been taken two years previous to this, for obtaining subscribers to a new Presbyterian Church, and application had been made to the Legislature of Georgia for an act of incorporation for seven individuals therein named, to constitute, with their successors, the "Trustees of Christ Church in the City of Augusta."* This application was granted, and in December, 1808, the Legislature passed "an act authorizing and requiring the conveyance of a lot on the common of Augusta, to certain trustees and their successors, for the purpose of building a new church, and to incorporate the trustees of said church. This act is signed by Benjamin Whitaker, Speaker of the House of Representatives, and Henry Mitchell, President of the Senate, and approved 16th December, 1808, by Jared Irwin, Governor. The following are the persons named as trustees, and who constituted the first Board of Trustees of this church:—John Taylor, James

* The name of the church was changed by act of the Legislature, in 1836, to "The First Presbyterian Church in Augusta."



Pearre, John Wilson (the elder), Thomas Cumming, John Campbell, John B. Barnes and William White.

After the act of incorporation was obtained, a meeting of the subscribers to the new church was held in Augusta, on Tuesday, May 29th, 1809, at which the trustees reported the proceedings of the Legislature in the act of incorporation, and that they had obtained the title deeds of the lot selected as the site of the intended edifice. Whereupon resolutions were passed, declaring that, in the opinion of the meeting, preparations for building the church ought to be commenced without delay; and making provision for the issuing of stock to a sufficient amount to defray the expense of its erection. One of the resolutions adopted at this meeting, with its preamble, is as follows:—

“And whereas, it is truly desirable, and, indeed, essential to the prosperity and well-being of every congregation of worshippers, that the public services and ordinances of religion should be performed ‘decently and in order,’ and thus be exempted from those contentions and changes attending places of worship, which, under the nominal plan of being free and open to all, are, by experience, found to be really useful to none; therefore,

“Resolved, That to avoid all causes of discord or doubt on this point, so important to good order and harmony among the members of every congregation: WE do hereby agree, make known, and proclaim, that the subscribers hereto do consider themselves as associated in a congregation of THE PRESBYTERIAN CHURCH.”

At this meeting the following persons were elected a Building Committee, and the plan, size, and materials of the intended church were submitted to them in connection with the Board of Trustees: John Murray, David Reid, Robert Cresswell, Oswell Eve, and Ferdinand Phinizy.

The work of obtaining subscriptions to the church stock was prosecuted with great energy, and in a very short time a sufficient amount was obtained to warrant the commencement of its erection. The plan of the building was furnished by Mr. Robert Mills, of Philadelphia, and, with a few slight modifications, was adopted by the Building Committee and Board of Trustees. The edifice as erected is about one hundred by seventy feet in size, and will seat a congregation of eleven hundred persons.



The corner stone was laid July 4th, 1809, by John Murray, M. D., Chairman of the Building Committee, in the presence of the Board of Trustees and subscribers, the Intendant and members of the City Council, trustees of Richmond Academy, officers and soldiers of the county militia, and a large assembly of the citizens generally. (Brief hist. of the Pres. Ch. in Augusta, Ga., by Rev. E. P. Rogers. Charleston, S. C., 1851.)

As early however as 1773 applications for supplies were sent up from St. Paul's parish in Georgia, to the Synod of New York and Philadelphia, and Mr. Caleb Wallace, a candidate, was directed to "preach there some time." (Minutes p. 448.) So that although St. Paul's was received under the care of Hopewell in 1806, there was a *St. Paul's* petitioning for supplies 23 years before the Presbytery of Hopewell existed. (Minutes of Synod of New York and Philadelphia, p. 448.)

A name long remembered in Georgia was that of John Springer. He and J. W. Stephenson (afterwards D. D.), *par nobile fratrum*, were licensed by the Presbytery of South Carolina on the 18th of October, 1788, and John Springer was ordained at an intermediate session of that Presbytery held at Washington, Ga., on the 21st of July, 1790.

Rev. John Springer was the first Presbyterian minister, says the Rev. John S. Wilson, D. D., that was ordained south of the Savannah River. He was ordained by the Presbytery of South Carolina, in the town of Washington. No house of worship existed in the place at that time, and consequently the ordination service was performed under the shade of a large tulip or poplar tree, standing on the grounds belonging to A. L. Alexander, Esq. He was installed Pastor of Smyrna congregation, whose house of worship stood some three miles southeast of Washington, on the Augusta road. Mr. Springer died in 1798. Some of his descendants still reside in this State.

The churches northeast of the water of Broad River in their course to the ocean continued under the jurisdiction of the First Presbytery of South Carolina until the year 1810. In the year preceding a new Presbytery by the name of Harmony was erected by the Synod of the Carolinas, embracing the low country in South Carolina and Georgia. This arrangement confined the Territory of the First Presbytery of South Carolina to the Districts of Lancaster, York, Chester, Fairfield and part of Kershaw. But in the year 1810 the Presbytery was dissolved and its members and churches, except those located in Fairfield and Kershaw Districts, were added to the Presbytery of Concord. This is



relating in this decade what occurred in the beginning of the next. But that which led to the dissolution of this Presbytery was the controversy and vexatious proceedings which were produced in dealing with the Rev. William C. Davis, on account of the peculiarities deemed heretical, introduced and advocated by him. This was a season of sore affliction to the Church, and wounds were inflicted on this part of our Zion which remained to quite a late period unhealed. A schism was produced and a considerable number of some of our churches were withdrawn from our communion. Mr. Davis had been received as a member in 1806. Prior to his reception he had commenced the propagation of his peculiarities; and on his admission he was located at Bullock's Creek and Salem, lately separated from Bullock's Creek. By this location it became convenient for him to associate with the brethren of the Second Presbytery of South Carolina. With them he frequently interchanged ministerial labors. His departure from some of our Confessions of Faith was perceived, and animadverted on in their social interviews. Mr. Davis was extremely tenacious of what he seemed to regard as new discoveries, though most, if not all of them, had, in the progress of the Church, been broached, advocated, exploded, died away, and had been forgotten. And when he was opposed in argument, he, possessing no inconsiderable ingenuity and shrewdness, warded off the force of their reasonings, and was carried step by step until his departure from the received doctrines of the Confession of faith was regarded so objectionable as to call for the action of the judicatories of the church. But as Mr. Davis had propagated his views mostly without the territorial limits of the First Presbytery of South Carolina, of which he was a member, and to which he was amenable, its members for the most part, were not so fully apprized of the character of the peculiarities he advocated, and the Presbytery felt somewhat at a loss what attention should be paid to them. However, a memorial under date of Sept. 1st, 1807, was prepared and sent up to the Synod of the Carolinas by the Second Presbytery of South Carolina, complaining of what they deemed inattention in his Presbytery to the erroneous doctrines which Mr. Davis inculcated in his public discourses. In consequence of this memorial the Synod judged it to be their duty to give special direction to the First Presbytery of South Carolina to take the case of Mr. Davis under consideration, and to proceed in it as duty and the discipline of the Church demanded. At their sessions in March, 1808, the First Presbytery of South Carolina passed an order requiring Mr. Davis, not then present, to appear at their next session, that a conference might be held with him in relation to the doctrines contained in the memorial sent up to the Synod, and forwarded to the Presbytery. Accordingly he appeared at the meeting of Presbytery in October 1808. At this meeting he made such explanations in regard to the doctrines charged against him, in the aforesaid memorial, that the opinion prevailed that it was not expedient, at that time, to table a charge against Mr. Davis on account of those doctrines. It was, however, proposed and agreed to send up to Synod the following question: "Whether the holding any, and what doctrines, apparently repugnant to the letter of the confession, will justify a Presbytery in calling a member to public trial?" In giving the subject this direction there was far from being that harmony of opinion desirable in Ecclesiastical proceedings. This resulted in some measure from the sympathy that was felt by some of the members for the man, if not for the opinions he advocated. This state of feeling was manifested by a few of the members of the Presbytery



during the whole course of the controversy, which created no inconsiderable degree of embarrassment both to the Presbytery, and to the Synod to which it was carried up. When the above query was laid before the Synod, it failed as well it might, to give satisfaction. Upon which the Synod passed an order requiring the First and Second Presbyteries of South Carolina to meet forthwith, the Second to prepare and table charges against Mr. Davis; and the First Presbytery to receive and adopt measures to dispose of the case as required by the discipline of the Church. Agreeably to the direction given by Synod the two Presbyteries convened. Charges were drawn up and tabled before the First Presbytery, in behalf of the Second Presbytery, embracing the following items, viz.: that Mr. Davis teaches,

1. That what has been termed the passive obedience of Christ, is all that the law of God can or does require in order to the justification of the believer: and that his active obedience is not imputed.
2. That saving faith precedes regeneration, and has nothing holy in its nature, as to its first act.
3. That the Divine being is bound by his own law, or in other words by the moral law.
4. That Adam was never bound to keep the moral law, as the federal head, or representative of his posterity; or in other words, that the moral law made no part of the condition of the Covenant of works.

These and a few other points Mr. Davis industriously taught wherever he was called to preach the Gospel, both amongst the people of his charge, and in neighboring congregations. The First Presbytery of South Carolina held a meeting, by order of Synod, at Bullock's Creek Church, which was a part of his pastoral charge, in the November following. At this meeting Mr. Davis appeared; and when his case was under consideration, and the Presbytery were about to proceed agreeably to the instructions of the Synod, it was found on inquiry that there was no member of the Second Presbytery present, authorized to act as prosecutor in the case. Mr. Davis discovered that the record of the Synod in the case was not present, and in opposition to the communication made by a member as to the nature of the record, he gave a contradictory statement of its purport, and refused to answer to the charges exhibited against him by the Second Presbytery of South Carolina, in conformity with the instructions of the Synod in the case. In consequence of this state of things, the Presbytery was reduced to the dilemma, either to adjourn to another time, or to take up and act on the case in somewhat of a different form. This course being fixed on, with the consent of the accused, the Presbytery proceeded immediately to hear and consider the case. Mr. Davis admitted the relevancy of the charges tabled against him, with certain modifications and explanations. His explanations, as extracted at the time of trial from his written defense, are as follows, viz.:

In regard to the first item, he explained by stating, "By the active obedience of Christ; I mean his perfect obedience to the precepts of the moral law, exclusive of the sufferings which he endured in obeying the penalty of the law, by way of atonement, which last I mean by his passive obedience. Therefore, although I believe and maintain that the active obedience of Christ is absolutely necessary to the salvation of a sinner, not only as an example, but also to render the atonement valid



and acceptable in the sight of God, without which it would not be imputed, nor efficacious if it could; yet this active obedience is not imputed to the believer for justification; but the passive obedience only."

In regard to the 2d item he explained "Although I affirm the necessity of regeneration as a very principal part of our salvation, and although I argue not as to time excepting a mere mathematical difference betwixt the cause and effect, and although I acknowledge that the exercise of the faith of a believer, after he is united to Christ, is subsequent to regeneration, and consequently may be holy; yet the first act of saving faith which unites to Christ, I affirm to be previous to regeneration, and consequently in its nature, although it is an act of obedience, yet it is not a holy conformity, or a holy obedience to the moral law, and consequently cannot be a holy act."

In regard to the 3d item he explained, "In speaking of the Divine Being we are obliged to speak after the manner of men, for want of language capable to reach the sublime state of our Glorious God. And inasmuch as God himself uses such language to represent himself to His creatures, I hope no advantage will or can be taken of me when I use the words *bound, obligated, necessary, &c.*, in this acknowledgment, and defence, as I do not intend to give the idea of any inferiority or dependence which would be in any degree derogatory to the infinite perfection of the Deity. Therefore I observe that the moral law, in its radical principles, is the only standard of moral perfection and glory, and is consequently the rule of moral action for all intelligent beings; and it is impossible for any rational being to possess moral excellence or glory but in conformity to this law. I don't mean the ten commandments or any class of precepts founded on the moral law, so modified as to suit the peculiar circumstances of any particular class of beings; but the radical principles of justice and equity which is the foundation of all moral laws. In this view of the matter, I affirm that God is bound by the moral law, so that his moral perfection and glory is in consequence of perfect conformity to this law, as suited to the state of the Divine Being, and it would be impossible, otherwise, for God to be morally excellent or glorious."

In regard to the 4th item he explained: "I acknowledge that Adam as well as all intelligent creatures, was and forever will be, bound by the moral law, as the only infallible rule of moral action; and that every transgression of it, did, does and will incur guilt. But I deny that the moral law was, or could be the condition of the Covenant of works, which Adam had to fulfil for himself and for his posterity. And although the moral law had an immediate consequential connection with the condition of the Covenant, either as to the keeping or breaking said Covenant, yet it is not the guilt of transgressing the law that is imputed to Adam's posterity, but only the guilt of eating the forbidden fruit."

To these explanations Mr. Davis added a protracted defence. Notwithstanding this the Presbytery entered upon record a judgment condemning his views as errors contrary to the Confession of Faith and the word of God, yet they regarded the errors as not being of such a nature as to strike at the vitals of religion, and therefore as not inferring suspension or deposition, as held by Mr. Davis. Yet they were decidedly of opinion that Mr. Davis had acted with some degree of imprudence in espousing and propagating these opinions without consulting with his brethren and the judicators of the Church.

The resolutions adopted by them were as follows :

"Resolved, 1st. That the Rev. William C. Davis is guilty of propagating the doctrines which are specified in the several numbers of the charge exhibited against him by the Second Presbytery of South Carolina, agreeably to his own confession and explanation.

"2d. That God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men, which are in any thing contrary to His word or beside it in matters of faith or worship," therefore Presbytery consider the rights of private judgment in all matters that respect religion as universal and inalienable.

"3d. That truth is essentially necessary in order to goodness, and the great touchstone of truth is its tendency to promote holiness, according to our Saviour's rule, "by their fruits shall ye know them," and that no opinion can be either more absurd or more pernicious than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, Presbytery are persuaded that there is an inseparable connection between faith and practice, truth and duty ; otherwise it would be of no consequence either to discover truth or to embrace it.

"4th. That while under the conviction of the above principle they think it necessary to make effectual provision that all who are teachers in the Church be sound in the faith ; they also believe that there are truths and forms with respect to which men of good characters and principles may and do differ. And in all these they think it the duty both of private Christians and societies to exercise mutual forbearance towards each other.

"5th. That under the conviction of these truths and agreeably to the constitution of the Church, Presbytery feel themselves at liberty to exercise the dictates of their own consciences in passing decisions respecting the opinions or sentiments of any of their brethren, agreeably to the holy scriptures which are the only rule of faith and manners, and that no church judicatory ought to pretend to make laws to bind the consciences in virtue of their own authority, and that all these decisions should be founded on the revealed will of God.

"*6th.* That agreeably to the constitution of this church, though heresy and solicism may be of such a nature as to infer deposition, yet errors are to be carefully considered whether they strike at the vitals of religion or are likely to do much hurt.

"*7th.* That though the doctrines stated in the charge are, in the opinion of this Presbytery, contrary to the word of God and the Confession of Faith, yet as the constitution of this church has declared that there are errors of such a nature as do not strike at the vitals of religion, Presbytery do humbly conceive that said doctrines are of this nature, and therefore do not infer suspension or deposition as they are held by Mr. Davis, yet Presbytery are decidedly of opinion that Mr. Davis has acted with some degree of imprudence in espousing and propagating those opinions without consulting his brethren and the higher judicatories of the church, as the preaching such doctrines to the vulgar at large has a tendency to introduce division in the Church and to excite a distrust in the minds of Christians with respect to a stability in the doctrines of religion."

Although this judgment was recorded, no censure was inflicted, no admonition was given nor any restraint imposed on him as to the propagation of his doctrine.

When the records of the Presbytery in this case were presented to Synod for review, a general dissatisfaction at the proceedings of the Presbytery prevailed, as not meeting the instructions and the expectations of the Synod. Upon which the Presbytery was called upon to answer why they had not conformed to the instructions given at the preceding session, which being complied with, the absence of the prosecuting body in person or by representatives, and the discrepancy of statement which had occurred at the November meeting was communicated by the Presbytery, as the ground of their procedure in this case. Whereupon the prominent actors in this case at the former meeting of the Synod, and then present, gave a decided and unequivocal expression of their convictions that the ground taken by the accused was unwarranted and without foundation.

The Synod was dissatisfied with the course pursued. It did not in their view conform with their directions of the last year, nor meet the exigencies of the case. They resolved to take the case under consideration from the report of their Committee on Review, and were proceeding to an investigation and trial when Mr. Davis protested and appealed to the General Assembly. To this body the Synod themselves finally remitted the case and sent up also an overture respect-

ing the book Mr. Davis had published, denominated "The Gospel Plan," in which his sentiments were expressed at large. The further action of the church courts in this vexatious case, and the sequel of this attempted act of discipline for opinions deemed heretical by the church, belong to the history of the next decade. It should be stated, however, that before the Synod proceeded to a trial of the case they ordered the First Presbytery to "withdraw and either issue the case in a manner more agreeable to the order of Synod in our last, or refer it to this Synod." The Presbytery accordingly met during the sittings of Synod, and resolved "that they cannot go into the measure recommended by Synod in said order, inasmuch as it would be, in their opinion, nullifying their former judgment, which they cannot do upon constitutional grounds."

There were several irregularities in these proceedings, of which Mr. Davis, in his defence, subsequently written, complains. And the Rev. J. R. Davies in his historical sketch of those transactions from which we have largely drawn, says that "for the want of experience some errors were fallen into which proved highly embarrassing and doubtless contributed to the failure of the process against Mr. Davis."

These irregularities however have nothing to do with the question whether the newly adopted opinions of Mr. Davis were consonant with the Confession of Faith, which at his ordination he accepted, and contrary to which he might not, as a minister of the Presbyterian Church, teach. For this he and all other ministers of this church had adopted as embracing the system of doctrines contained in the Scriptures.

The minutes adopted by the Synod of the Carolinas was as follows :

"The Synod of the Carolinas after a lengthy and serious consideration of the relation in which the Rev. William C. Davis and the churches in our bounds at present stand, came to the following resolution :

"That the members of this Synod are firmly attached to the system of doctrine and discipline of the Presbyterian Church of the United States of America; that they highly disapprove of the doctrines complained of in the charges exhibited against the said Mr. Davis; that a Committee be appointed, consisting of the Rev. James McRee, Samuel C. Caldwell, John Robinson and John M. Wilson, to meet at

Poplar Tent on the second Wednesday of November next, to prepare a pastoral letter to be addressed to our churches, stating a brief history of the business, and testifying a decided disapprobation of the doctrines alluded to in the charges exhibited by the Second Presbytery of South Carolina against the Rev. William C. Davis, and that this letter contains a *solemn caution* to our churches against being seduced from the *form of sound words*, which hath been received and adopted as the standard of their faith and practice, next in authority to the love of God."

"On request, the Synod of the Carolinas did at their sessions at Poplar Tent, North Carolina, in October 10th, 1809, constitute a Presbytery out of the territory of the First and Second Presbyteries and the Presbytery of Hopewell, to be known by the name of Harmony, whose boundary should begin on the sea coast, following the divisional line of North and South Carolina till it strikes Lynch's Creek, thence down said creek to Evan's Ferry, thence to Camden, thence to Augusta, thence in a direction nearly south (including St. Mary's), and which should consist of the following ministers, viz: Of the First Presbytery of South Carolina—Rev. George G. McWhorter, Andrew Flinn and John Cousar; and of the Presbyter of Hopewell, the Rev. John R. Thompson; that they should hold their first meeting in Charleston on the first Wednesday in March, 1810, the Rev. Andrew Flinn, or in case of his absence, the oldest minister present to open the meeting and preside until a Moderator be chosen.

EXHIBIT OF THE TWO PRESBYTERIES.

It will be remembered that the boundaries of the Presbyteries had been changed at the close of the preceding century. In October 31st, 1799, the Presbytery of South Carolina then existing, petitioned the Synod of the Carolinas, that, as a matter of convenience, it might be divided, and the Broad River as it passes through the State of South Carolina should be the line of division, that the members on the north-east side of this line should be constituted a Presbytery. The First Presbytery of South Carolina was to meet at Bullock's Creek on the first Friday of February, 1800, the Rev. Joseph Alexander to preside, or the senior member in his absence. This accordingly was done. The First Presbytery of South

Carolina was organized at Bullock's Creek (*alias* Dan) on the 7th of February, 1800.

The Ministers and Churches, according to this division, were as follows:

Ministers.

	<i>Congregations.</i>
THE REV. JOSEPH ALEXANDER.....	Bullock's Dan.
ROBERT McCULLOCH.....	Catholic and Purity.
JAMES W. STEPHENSON	Indian Town and Williamsburgh.
JOHN BROWN.....	Waxhaw and Unity.
ROBERT B. WALKER	Bethesda.
DAVID E. DUNLAP	Columbia.
SAMUEL W. YONGUE	Lebanon and Mt. Olivet.
JOHN FOSTER	Salem.
GEORGE G. MCWHORTER.....	Bethel and Beersheba.
JOHN B. DAVIES.....	Fishing Creek and Richardson.

Licentiates.

	<i>Vacancies.</i>
MR. WILLIAM G. ROSBOROUGH	Hopewell, P. D., and Hopewell.
JOHN COUSAR.....	Beaver Creek, Hanging Rock and Miller's.

Candidates.

MR. THOMAS NEELY	Shiloh, Fishdam, Concord, Horeb or Crooked Run, Ebenezer, Aimwell on Cedar Creek, Mount Zion, and Bethany.
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Ideally, the SECOND PRESBYTERY OF SOUTH CAROLINA embraced all that portion of the State which should lie to the southwest side of the Broad River on its way to the ocean. On the sea-coast, therefore, its line extended from the mouth of the Santee to the mouth of the Savannah River. Beyond the Savannah was the Presbytery of Hopewell. In all the low-country, however, the Second Presbytery of South Carolina had no transactions with any church except that of John's Island and Wadmalaw. The ministers and churches were as follows:

Ministers.

	<i>Churches.</i>
JOHN SIMPSON.....	Good Hope and Roberts.
JAMES TEMPLETON, S. S.....	Nazareth.
FRANCIS COMMINS.....	Rocky River.
ROBERT WILSON	Long Cane.
WILLIAM WILLIAMSON	Fairforest and S. S. Grass Spring.
JAMES GILLELAND.....	Beadaway.
JOHN B. KENNEDY.....	Duncan's Creek and Little River.
ANDREW BROWN	Bethlehem and Ebenezer, on Cane Creek.

Licentiates.

	<i>Vacancies.</i>
.....	Hopewell (Abbeville.)
JAMES McELHENNY	Hopewell (Pendleton.)
GEORGE REID	Carmel, Greenville, Rocky Creek.

Candidates.

Continued.
HUGH DICKSON Beaver Dam, Cuffey Town.
THOMAS NEELY Fairview, Newton, Liberty Spring,
Smyrna, Granby, John's Island
and Wadmalaw.

At this first meeting at Fairforest Church, February 7th, 1800, they ordained James McElhenny, Rev. Andrew Brown, preaching the sermon, and Rev. William Williamson, delivering the charge. The clerk was directed to write a letter to the church at John's Island and Wadmalaw, giving them official information of the ordination and suggesting the expediency of having him installed among them. He remained however in that charge, as we have seen, but about a year. James Gilliland, Jr., also was taken under the care of Presbytery as a candidate for the Gospel Ministry, at the same meeting, and Hugh Dickson was licensed (February 12, 1806). At this second session at Fairview, September 23d, 1800, Robert Robbins was received as a candidate for the ministry. At their third session at Little River, April 9th, 1801, Benj. Montgomery was taken under the care of Presbytery as a candidate. During their fifth session at Greenville Church, Jas. Gilliland, Jr., was licensed April 8, 1802, and at the same meeting Thomas Williamson, M. D., was received as a candidate for the ministry. During their sixth session at Bradaway, Daniel Gray was received as a candidate on the 16th of September, 1802, and Robert Dobbins was licensed to preach. During their seventh session at Fairview, Benj. Montgomery was licensed on the 8th of April, 1803. During their ninth sessions at Fairview the licentiate, Mr. Dobbins, was dismissed April 4, 1804, to join the Washington Presbytery of Kentucky. At their tenth sessions at Fairforest, Thomas Williamson, M. D., and Daniel Gray were licensed (October 2d, 1804), to preach the everlasting gospel. At the same meeting John O'Neal was received under their care as a candidate, but his trials were never continued to him here, and he fell at length under censure. Thus in the first few years of this decade seven young men were introduced into the ministry under the supervision of this Presbytery.



CHAPTER III.

1800—1810.

Having now finished what we have found connected with the history of individual churches and congregations, we proceed to those more general matters which are equally connected with the purposes before us. It is not only the history of individual men in which we are interested, which is more strictly confined to the department of biography, nor that of individual churches, but it is the interaction of these churches among themselves, of Presbyteries upon Presbyteries, and the influence of the Synod and the General Assembly, which bind all together, and fill up that idea of Church unity which pervades the scriptures, and suggests to our minds the conception, not of a congeries of churches, but of one Church, cemented by the bonds of mutual charity, and outwardly and visibly one (under Christ our Head), that we have in view. And whether it be discipline, whether it be the great interests of religious and ministerial education, or the conduct of missions at home and abroad, mutual counsel and combined efforts, they can best be secured by that unity of action which flows from the central and controlling thought of the unity of the Church.

There is often a centrifugal force in the attempted union of ecclesiastical bodies, which overcomes the centripetal power of Christian love. For some reason the overture made by the Old Presbytery of South Carolina to the Synod of New York and Philadelphia, in 1770, never went into effect, although the terms were fair and honorable on the part of the Assembly. We have briefly alluded to these matters in Vol. I, pp. 673, 675. But they deserve a further treatment.

These overtures were renewed on the part of the Rev. Dr. Buist in behalf of the PRESBYTERY of CHARLESTON, which had been reorganized after the war of the Revolution, and was incorporated by the Legislature in 1790, the only example of an incorporated Presbytery, at that time, in our history. A letter from the Presbytery of Charleston was received by the First Presbytery of South Carolina, at its first meeting, February 7th, 1800, addressed to the Presbytery of South Carolina, which had recently been divided. It was signed by the



Moderator and Clerk, in behalf of the Presbytery, and found to relate to matters which lie more immediately before the Second Presbytery, and was therefore remitted to them, their territorial limits, as ordered by the Synod of the Carolinas, including Charleston and its vicinity. The letter proposed a conference with the Presbytery of South Carolina. Messrs. Brown & Williamson, of the Second Presbytery, were appointed to draught a letter to Dr. Buist on the subject, which was accordingly done, reported to Presbytery on the 11th of February, and ordered to be forwarded. On the 16th of May, 1800, the matter was brought before the Assembly, sitting at Philadelphia :

“Dr. Green laid before the Assembly a petition from a body styling themselves ‘The Presbytery of Charleston, in South Carolina,’ requesting to be received into connection with this body, accompanied with other papers; which being read, on motion (Minutes, p. 188, Engles’ Ed., Philad.),

“*Resolved*, That Drs. Rodgers, McWhorter and Green, and the Rev. Messrs. Cathcart, Wilson and Anderson, be a committee to take the same into consideration, and report to the Assembly as soon as may be convenient.

“The committee to whom was referred by the General Assembly the consideration of an application from the Charleston Presbytery, in South Carolina, to be taken into connection with the Assembly, made their report, which, being corrected, was adopted, and is as follows, viz :

“After examining the papers and propositions brought forward by the Charleston Presbytery, the Committee think it expedient that the General Assembly refer this business to the consideration of the Synod of the Carolinas, with whom this Presbytery must be connected, if they become a constituent part of our body. That the said Synod be informed that the Presbytery ought, in the event of a connection with us, to be allowed to enjoy and manage without hindrance or control, all funds and moneys that are now in their possession; and that the congregations under the care of the Presbytery be permitted freely to use the system of psalmody which they have already adopted. That, on the other hand, the Synod must be careful to ascertain that all the ministers and congregations belonging to the Presbytery do fully adopt, not only the doctrine, but the form of government and discipline

of our Church. That the Synod of the Carolinas, under the guidance of these general principles, should be directed, if agreeable to them and to the Presbytery, to receive said Presbytery as a part of that Synod. But if the Synod or the Presbytery find difficulties in finally deciding on this subject, that they may refer such difficulties, and transmit all the information, they may collect relative to this business, to the next General Assembly : Ordered, That the Stated Clerk furnish the parties concerned with an attested copy of the above minute." (Minutes of Assy. p. 189.)

These negotiations were resumed in 1804. May 23d, "A letter from the Rev. Dr. Buist of the Presbyteries of Charleston, presented by the Committee of Bills and Overtures was read, and made the order of the day for Monday, the 21st. After some consideration it was referred to a committee consisting of Dr. Samuel Smith and Randolph Clark of the Presbytery of New Brunswick, and Rev. Dr. Hall of the Presbytery of Concord, to which was afterwards added the Rev. Robert Wilson of the Second Presbytery of South Carolina. Their report was presented, considered and adopted on the 23rd of May, and is as follows:

"A letter from the Rev. Dr. Buist was presented to the Assembly by the Committee of Overtures, and read, requesting, in behalf of the Presbytery of Charleston, in South Carolina, that they may be received into connection with the General Assembly of the Presbyterian Church, without connecting themselves with the Synod of the Carolinas.

Inasmuch as this subject has been regularly before the Assembly in the year 1800, and certain resolutions adopted thereon, which appear not to have been complied with, and the application comes before the Assembly in an informal manner.

Resolved, That the Assembly cannot now act upon the representation of Dr. Buist, but

Resolved, Further, that Dr. Smith be appointed to write to Dr. Buist, informing him, and through him, the Presbytery of Charleston, that this Assembly are by no means indisposed to admit that Presbytery to a union with their body, upon a plan which may be hereafter agreed upon, provided, that the application for that purpose come before them in an orderly manner from the Presbytery of Charleston ; provided, further,

that it shall be made to appear to the Assembly that the difficulties of their or other circumstances, render it inexpedient for that Presbytery to be connected immediately with the Synod of the Carolinas; and provided that they give the requisite assurance to the Assembly, that the Presbytery and the churches under their care do fully adopt the standards of doctrine and discipline of the Presbyterian Church in the United States of America. (Minutes, p. 296.)

Against this action the Second Presbytery drew up their solemn remonstrance, as follows :

"A remonstrance against the admission of the Charleston Presbytery into the General Assembly on the terms proposed at their last meeting was prepared by the Presbytery, which was as follows :

"The Second Presbytery of South Carolina, having heard that the General Assembly which met in May, 1804, determined to admit, on certain terms, the Presbytery of Charleston (South Carolina) into their body, and that the said Presbytery, within the bounds of the Synod of the Carolinas, and within the limits of our Presbytery, will not, when received, be in immediate connection of either, but with some distant Synod. Relying upon the correctness of the information the Presbytery have thought it their duty to remonstrate against receiving the Presbytery of Charleston in the manner proposed.

1. Because it interferes with the jurisdiction of the Synod of the Carolinas and particularly this Presbytery, by acknowledging as part of the Assembly a Presbytery within our bounds and not immediately connected with us.

2. Because the reason alleged against an immediate connection with the Synod of the Carolinas, (viz., the danger of travelling to the back country in the fall season) is nugatory. The circuit judges travel from Charleston to the different parts of the State at the same season of the year in which the Synod meets without any injury to their health, and but one member of the Charleston Presbytery resides in Charleston, and with regard to the others they are not more remote than some of our present members who usually attend Synod.

3. Because we believe that in a distant Synod certain reports usually thought to be reproachful to the character of a Gospel



minister could not be investigated with the same convenience.

4. Because if in this case foreigners be allowed to form themselves into a Presbytery in order to their reception by the Assembly, it will be opening a door by which all such may evade the salutary regulations which have been adopted.

We are, with esteem, yours in the Lord."

Which remonstrance was ordered to be transcribed and forwarded by Mr. Waddel to the next General Assembly. This letter was forwarded to the General Assembly, which took no action in the premises except to resolve "that this letter be kept on the files of the Minutes," p. 341.

The Synod of the Carolinas took action on this subject at their Sessions at Bethesda Church, Oct. 3d, 1805. "Synod being informed that certain persons within their bounds had petitioned the Assembly to receive them into connection by the name of *the Presbytery of Charleston*, without being in connection with the Synod of the Carolinas, proceeded to draw up a remonstrance to the Assembly against their being received in such circumstances as unconstitutional, and reflecting on the Synod."

The remonstrance of the Synod was communicated to the General Assembly by letter. A committee was appointed to report on the same, which report, having been received and considered, was adopted and is as follows :

"Your committee find that this letter contains a remonstrance against receiving into union with this Assembly a body of men styling themselves the Presbytery of Charleston; that this subject was regularly before the Assembly in the year 1800; that certain resolutions affecting the case were then adopted, to which that body of men have not conformed on their part, and that no application has been made by them to this Assembly. Your committee, therefore, submit the following resolution, viz. :

Resolved, That this subject be dismissed."—Minutes, p. 363.

The subject came before the Assembly again in 1811,—Minutes, pp. 467, 475.

Another subject was brought to the attention of the Ecclesiastical judicatories, that of *Emancipation*. The following overture had been introduced to the Synod of the Carolinas



in 1799, viz. : "That Synod appoint a committee to correspond with the highest judicatories, conventions, associations and conferences of the Christian Church of other denominations within the bounds of Synod, to use their influence with the people under their respective jurisdictions when the subject shall be sufficiently matured in the several churches, that petitions might be brought forward to our several State legislatures in favor of emancipation, in order to have it on the footing which it has obtained in some of the Northern States ; that is, that all children of slaves, born after the passing of such an act shall be free at such an age, which, being read and considered, was agreed to — whereupon the Rev. Messrs. David Caldwell, Francis Cummins, James Hall, Samuel Doake, Robert B. Walker, Gideon Blackburn, and Moses Waddell were appointed a committee for the purpose of carrying the above overture into effect."

Mr. Walker accordingly brought this matter before the notice of the First Presbytery of South Carolina at its first meeting in February, 1800, praying for their advice and direction.

Presbytery then proceeded to take the above matter into consideration, and after the most serious and mature deliberation on this important subject *resolved*, "that notwithstanding Presbytery earnestly pray for and wish to see the day when the rod of the tyrant and the oppressor shall everywhere be broken, yet it appears to us, that any attempt at the present to bring about a legislative reform in this case, in this State, would not only be attended with want of success, but would be attended with evil consequences to the peace and happiness of our country, and probably be very injurious to those who are in a state of slavery. And as the overture of Synod only recommends the exercise of prudence in the case, it is therefore recommended to Mr. Walker not to proceed in this business until further advice be had from the Synod. And it is hereby recommended and enjoined on every member of this Presbytery to attend the next meeting of Synod to reconsider this matter ; and with this further in view, that if such measures are not adopted as may correspond with what appears to us to be duty, that those who think proper may enter their protest."

At the next meeting of the Synod of the Carolinas held at Sugar Creek, Oct. 2, 1800, the committee having made no



progress, a new committee consisting of Rev. David Caldwell James Hall and James W. Stephenson, was appointed to reconsider this whole matter and report.

Their report was as follows : "That though it is our ardent wish that the object contemplated in the overture should be obtained. Yet, as it appears to us that matters are not yet matured for carrying it forward, especially in the Southern parts of our States, your committee are of opinion that the overture should be now laid aside, and that it be enjoined upon every member of this Synod to use his influence to carry into effect the direction of the Synod of New York and Philadelphia, and those additionally made by the General Assembly, for the instruction of those who are in a state of slavery to prepare them the better for a state of freedom when such an object shall be contemplated by the legislatures of our Southern States.

The subject of MISSIONS engaged the attention of the Presbyteries and the Synod of the Carolinas during this decade. There were two classes of missionaries sent forth by the General Assembly—pastors temporarily withdrawn from their charges and sent on tours of from one to six months, and missionaries who were expected to find a settlement among the people to whom they were sent. Of this last class were several of the earliest ministers in Carolina. The Assembly had remitted to the Synod of the Carolinas the matter of sending missionaries into the destitutions of this portion of the South, and to the remote Southwest. And the minutes of the Presbyteries show that continual efforts were being made to raise funds from the churches, for this object, by the ministers and licentiates acting as collectors. The General Assembly, in 1800 appointed the Rev. James Hall, of the Presbytery of Concord, a missionary to the "Natchez" for several months, to commence about the first of October, in that year. The Synod of the Carolinas, meeting at Sugar Creek, expressed themselves as impressed with the importance of the mission, and that Mr. (afterwards Dr.) Hall "ought, if possible, to have company, determined to send with him two members, viz. the Rev. Messrs. James H. Bowman and William Montgomery, who are directed to spend eight months, if convenient, and they find it expedient, in that country and places adjacent—commencing their mission about the 15th instant. And for the support of



these missionaries, the Synod pledges itself to give them thirty-three and one-third dollars per month from the time they engage in the work ; they rendering a regular account of all moneys received by them during their mission."

Arrangements were made for the supply of Dr. Hall's and Mr. Bowman's churches in North Carolina, and Mr. Montgomery's, in Georgia, by detailed appointments made by Synod from the several Presbyteries. The modern facilities of travel were at that time unknown. The only mode then was on horseback. The route was, first to Nashville, Tenn., and thence to Natchez, through the nations of the Shawnee, Cherokee, Chickasaw, and Choctaw Indians, over the road known as the "Natchez Trail"—the road from Nashville to Natchez, and the only road in the country. It was infested by a band of robbers under the celebrated Mason, the Robin Hood of that day, whose marvelous exploits, talents and, sometimes, high-toned chivalry are handed down in the traditions of the country. To see a human body, covered with blood, by the road side, the pockets and saddle-bags rifled gave no surprise. Travelers set out heavily armed, and prepared to meet the most desperate contingencies. James Hall had been a soldier of the Revolution. When South Carolina was overrun by the forces of Cornwallis, he had assembled his flock, and called them to take up arms in defense of their neighbors. A company of cavalry was organized, and they demanded him for their leader. To this demand he yielded and led them in 1779 on an expedition into South Carolina, in the double office of Commander and Chaplain. When at a subsequent period the American forces marched into the Cherokee country in Georgia, he accompanied them as Chaplain. He had but one opportunity of preaching during the expedition, and his lips pronounced the first gospel sermon ever heard in that Indian Territory. In the skirmish at Cowansford, on the Catawba, when General Davidson fell, he was selected by General Green to succeed him as Brigadier-General, and a commission was offered him, which he declined. He was now leader of a different, smaller, but nobler expedition, under the invisible banner and guardianship of the Prince of Peace. They were unarmed now, for the weapons of their warfare were not carnal. They led an extra horse as a pack-horse, the bearer of their provisions and camp fixtures. They swam or forded streams, and pitching their tent at night,



tethering their horses, they cooked their evening meal, and "the wild woods rang with their hymns of lofty cheer." Near Pontotoc, in the State of Mississippi, they called and spent the night at the mission station which had been established three years before by Rev. Joseph Butler,* who resided there with an assistant, Mr. Ebenezer Rice. They had fallen in with men after leaving Nashville who were driving horses South for families who had gone down the river in boats, who were ill-provided, expecting to buy from the Indians what they might need. But the Indians had gone west of the Mississippi on their fall hunt, and the missionaries to whom these men were both company and protection furnished them until their stock gave out, except a little meal, of which they made "water gruel" and partook of with thankful hearts. At one time they captured a raccoon, which they roasted and ate without salt or other condiments. Pressing forward night and day as fast as their horses could carry them, for their circumstances were becoming desperate, on the morning of December 4th, 1800, about two o'clock, they drew near to a dwelling on Big Black River, the first intimation of which was the crowing of a rooster, which was music to their ears. They hastened to the house, aroused the inmates, pleading starvation as their apology. They were kindly received, and a meal was speedily prepared of corn bread, bacon and coffee. "A night," said Mr. Montgomery, forty years afterwards, "never to be forgotten by any of us."

At Big Black they established a preaching station, another a few miles further south, at Grindstone Fort, another still further south, on Clark's Creek. The first town they reached was "Gibson's Port," now Port Gibson. They found Mrs. Gibson, the wife of the original settler, dead, and at the request of Mr. Gibson, her funeral sermon was preached by William Montgomery, the first sermon ever preached in the place. There were none professing religion there of any church, but they were treated with great kindness by an intelligent and hospitable people. A few miles further south they found a few Presbyterian families anxious for religious

*Rev. Joseph Butler was graduated at Yale in ——; was settled in Windham County, Vt., as pastor of a Congregational Church for twenty years. In 1797, he established, under the Missionary Society of New York, a mission among the Chickasaws, near the modern town of Pontotoc, in Mississippi.



privileges, who united and built a loghouse for worship ; a congregation was collected, and the name of Bayou Pierce was given to it. Further south they were attracted to a small village, not now existing, called Union Town, where their road crossed Cole's Creek, by the name of *The Montgomeries*, who lived there, and who had migrated from Georgia to Kentucky, and thence to that locality. They were Presbyterians, and by their aid they found seven families of Congregationalists who had migrated to that neighborhood with Rev. Samuel Swazey from New Jersey, whose church had been broken up by the Spanish authorities ; the wife of Felix Hughes, an Irishman, who had been member of a church in North Carolina ; John Bolls, a native of Ireland, who had been a ruling elder of Hopewell Church, in North Carolina, before the Revolution, was in the Convention which adopted the Mecklenburg Declaration, served in the army through the war, and was present in the closing scene at Yorktown. Three years afterwards, in 1804, these families were organized into the first Presbyterian Church of the Southwest,* Alexander Montgomery, John Bolls, Alexander Callender, and John Griffen being the elders. On land belonging to Alexander Callendar they built a log meeting house, which was popularly called "Callender's Church." The house is no more, but the graveyard is sacredly preserved.† The next point was Washington, the capital of the territory, in whose vicinity were several Presbyterian families, and where they established a preaching station. The next point was Natchez, where they found only one Presbyterian family, that of John Henderson, a man identified with the subsequent history of the Presbyterian Church in that region. Of their reception at Natchez we will soon speak.

Their next point was "the Jersey Settlement," southeast from Natchez. The members of the church of Rev. Samuel Swazey,‡ which the Spaniards had broken up, cheerfully co-

*The organization was effected by Rev. Joseph Bullen, who had moved to this vicinity in 1803. He remained its pastor till 1822. He died in 1826.

† It contains the graves of Rev. Joseph Bullen, Mrs Hannah Bullen, the Colemans, Callenders, Curtis, Smith, &c.

‡ He had emigrated from New Jersey, where he had been a Congregational minister for thirty or forty years, with his brother Richard and their numerous families, and others. These he organized into a Congregational Church in about 1772. He was the first minister of the gospel in that territory which then belonged to Great Britain. In



operated with them and united with the few Presbyterian families in their vicinity, and here another preaching station was established. Still further south they established another at Pinckneyville, which at that time was in the Spanish territory, of which circumstance they were not aware.

Of the nine preaching stations they thus established, five were subsequently organized into Presbyterian Churches, and were the germ of the first Presbytery in the Southwest, which, in 1816, in the next decade, extending from the Perdido River westward over what is now the territory of several entire Synods.

The missionaries made their headquarters at Natchez, and supplied these nine stations in rotation. They were constantly employed in the work for which they were sent. When the time for their departure arrived, the citizens of Natchez held a public meeting to bid them farewell. On his return to North Carolina, Dr. James Hall published in a pamphlet form "A Summary View of the Country, from the Settlements on the Cumberland River to the Mississippi Territory," in which he gave his impressions of the people, of the manner in which the missionaries were received, and a farewell address to them, adopted at a public meeting of the chief citizens of Natchez. This portion we here quote (pp. 34 to 40):

"This is a circumstance, perhaps, peculiar to that country, that the most opulent citizens are the people of the best morals, together with the few possessors of religion in the lower class. This remark will apply with particular force to the citizens of the town of Natchez. For more than four months which I resided in the territory, a great part of which I spent in that town, with one exception, I never heard a profane oath from, or saw the appearance of intoxication on, an inhabitant of the place, who was in the habit of a gentleman; but this was far from being the case among the lower class of mechanics, carters, &c. My colleagues and myself were received with much cordiality, and treated by all classes of the citizens with the utmost friendship and attention. We

1779 it was transferred to Spain, which power established in it the Roman Catholic faith. Rev. Samuel Swayze died in 1784, and was buried at Natchez, in the old graveyard which was below Fort Rosalie. It was on a high bluff which has since been washed away by the Mississippi, "the Father of Waters."



all had repeated and pressing solicitations to return, in order to make a permanent settlement among them ; and the regret appeared to be common between them and us, that our obligations to our respective pastoral charges prevented us from giving that encouragement which to them, we were well assured, would have been highly agreeable.

" Such, indeed, were my attachments to that people on account of their peculiar friendship to us, and the influence which our continuing among them promised, that, in parting with friends, I never experienced more tender sensations, or as they may be called, wringings of heart, than I felt in parting both with families and societies; especially as it was under this impression, ' That they should see my face no more.' Let the following address serve as a specimen of the disposition of the people toward us.

" It was presented to us on the day of our departure, and was signed by more than thirty of the principal citizens of the town and vicinity of Natchez, among whom were a considerable number of the leading civil characters of the territory :

" *Messrs. Hall, Bowman and Montgomery.*

" **REV. GENTLEMEN:** The citizens of Natchez, viewing as arrived the moment of your departure, wish to discover a part of what they feel on this affecting occasion.

" While, gentlemen, we desire to return, through you, our sincere thanks to the Presbyterian General Assembly for their great attention to our dearest interests, we cannot refrain from expressing our cordial approbation of your conduct while amongst us.

Although we have not all been educated in the pale of that Church of which you are ministers, yet we all feel interested in the object of your mission, and disposed to maintain the doctrines you have delivered. For we have pleasingly witnessed that, so far from portraying those shades of religious opinions not *practically* discernable, you have exhibited to us a moral picture to all equally interesting (and ought to be), equally engaging. Omitting points barely *speculative*, you have insisted on points *radical* and *essential*, and evinced by your deportment a desire to produce a combination of influence to support our common Christain faith.

" Such dispositions and exertions we consider as proper



and necessary to counteract the influence of infidelity, which had almost produced alarming symptoms of moral and social depravity ; and it is with pleasure we add that since your coming among us, we have observed some indications of a beginning change in opinions and habits.

" It would, gentlemen, be too great a restraint upon our feelings, not to mention, also, the great pains taken by one of you to instruct us in things merely material,* and we trust we were morally affected by the explanations given to us of those sublime and beautiful laws which govern nature, as well as religiously disposed by your unfolding the far more interesting principles of grace in the moral system of things whose indistructable nature shall survive the general wreck of our present physical existence.

" Influenced by considerations so affecting to our mental feelings, we offer you our thanks for the faithful execution of your well-timed mission among us ; and our minds follow you with sincere wishes for a safe return to your respective residences.

" Receive, gentlemen, the unfeigned expression of our concurrent sensations, and permit us to add an earnest solicitation for your return to our territory. Should this, however, be impracticable, you will please to exercise your influence in procuring and sending others, whose zeal and abilities may operate to accomplish the incipient reformation your labors have instrumentally effected.

" We are, Reverend Gentlemen, with sentiments of grateful esteem, your much obliged, most obedient servants,

" JOHN STEELE, &c."

This seems much in favor of the propagation of the Gospel in that country, that the most opulent citizens and influential characters appear to be most forward for its encouragement. One of their most wealthy and enlightened citizens expressed himself to me in these or similar words :

" Besides promoting the great object of religion, I think that a learned and respectable ministry would have a happy influence to meliorate the state of civil society among us with respect to morals, and would be the best means for the promotion of literature."

* This refers to a course of lectures on Natural Philosophy, held weekly by one of us, in the town of Natchez.



Respecting the bulk of the citizens, it may be affirmed that, for hospitality to strangers, for politeness of manners, and sumptuous living among the opulent, they may vie with any part of the Union.

They left the territory in April, 1801, after receiving this extraordinary address, set their faces toward the wilderness, and returned to Carolina over the same long and perilous route by which they had come. They found the territory of Mississippi exceedingly destitute of religious privileges and teachers. "Only one Episcopalian," says Dr. Hall, "one Methodist and two Baptist clergymen, besides a few exhorters, all illiterate except the former, are in the Territory." Dr. Hall gives a conjectural statement as to the population at that time, but the census, which was then being taken exhibits a population exclusive of Indians, of 8,850 of whom 3,489 were slaves. The pamphlet published by Dr. Hall is mostly occupied with a description of the country as to its history, settlement, revolutions, general appearance, soil and produce, climate, manners, character and customs of the people, trade and commerce, curiosities, hurricanes, Indian tribes, and contributed no little to awaken a general interest in it which advanced its settlement. In a religious point of view, hardly any domestic missionary efforts of the present century have been covered with greater success or wakened a deeper interest in this department of Christian effort.

Mr. (afterwards Dr.) Hall was at this time pastor of Bethany and Concord churches in the Presbytery of Concord; James H. Bowen, pastor of Eno and Little River in the Presbytery of Orange; William Montgomery, pastor of Greensboro and Little Britain churches in Georgia. He was born in Shippensburg, Pa., in 1768. In his early youth his father migrated to North Carolina. He was a graduate of Mount Zion College, Winnsboro; was ordained by the Presbytery of South Carolina in 1795; he married the sister of Gen. Lane, who in 1862 was a candidate for the Vice Presidency of the United States on the ticket with John C. Breckenridge for the President.* In 1811 he returned to Mississippi with his family

*He was one of the original members of the Presbytery of Hopewell; in 1797 was pastor of the Churches of Sileam and Little Britain, then of New Hope, from the pastorate of which he was suspended under the censures of Presbytery in May, 1802, and again restored at the petition of the Congregation in November of the same year. He was dismissed from the Presbytery of Hopewell, in 1814-1815.

and there labored faithfully till his death; was at one time President of Jefferson College at Washington, the capital of the Territory, and afterwards pastor of Ebenezer and Union churches for thirty-seven years. He was an excellent classical scholar and kept up the study of the Latin classics to the end of life. His favorite was Horace, whom in old age he familiarly called "his friend Horace," many of whose odes he could repeat from memory. In his youth he had great personal endowments, was a pattern of manly beauty, dignified in his bearing, yet candid, kind and frank, and singularly animated in his delivery. The two churches which have been mentioned were not his only charge but those which he served during the chief part of his ministry in the West. They were in the Scotch colony in Jefferson County, and under his labors grew to be the most influential as well as the largest country churches in the Synod. He was a profound Theologian, a thorough Calvinist and a *jure divino* Presbyterian. His promptitude and punctuality to his engagements were perfect even to a fault, but begat punctuality on the part of his people. Only twice, at the death of his wife and at the death of his son, did he fail to meet his appointments, and then he sent a messenger to make known the cause. His salary was a small one, amounting from his two churches to some \$300. But by the assistance of a friend he became possessed of a valuable piece of land. From the one negro servant he brought from Georgia proceeded a numerous family; he was thus provided with a competence in old age, and left something to his heirs. He rode even in his old age through flood, storm and rain to his appointments. His last hour at length came. He rode to church thirteen miles through the rain and preached in damp clothes. Pneumonia was the result. Like the soldier on the march or on the eve of an engagement he braved the element, true to the banner of the Cross under which he enlisted. He died in 1848 in great peace and was laid by the side of the wife who preceded him.

"The voice at midnight came,
He started up to hear;
A mortal arrow pierc'd his frame.
He fell but felt no fear.

Tranquil amid alarms,
It found him on the field,
A veteran slumbering on his arms,
Beneath his red cross shield.



The pains of death are past;
Labour and sorrow cease;
And life's long labour closed at last.
His soul is found in peace.

Soldier of Christ, well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

Venerable old man! A favorite with the young to the end of life; held in veneration in his own churches, by other denominations, and the people at large; a genial companion, an honest man, a true minister of Christ. His son William, a candidate for the ministry, of great promise, died a member of the Senior Class in Oakland College. Another, Rev. Samuel Montgomery, is pastor (in 1871) of Union and Bar-salem Churches. Mr. Bowman, another of the three Missionaries settled in Georgia, and afterwards in Tennessee, where he died.

(Abridged chiefly from "Beginnings of Presbyterianism in the Southwest, published in the S. W. Presbyterian for 1871.)

The Synod of the Carolinas still nursed this Missionary field. In October, 1801, they re-appointed Rev. Wm. Montgomery, of the Presbytery of Hopewell, and Mr. John Matthews, a licentiate of Orange Presbytery, as Missionaries to the Mississippi Territory, from the 15th of November, to act as long as they shall judge convenient. Mr. Montgomery did not go at that time, but Mr. John Matthews performed his tour of service, read his report to the Synod in October, 1802, and received its thanks for his diligence. They also appointed Hugh Shaw a Missionary to the Natchez, and as Mr. Matthews expressed a desire to return, a commission was ordered for him, and the Presbytery of Orange was ordered to *ordain* him, should he go. The Synod at the same time appointed a commission of Synod to attend regularly to their Missionary operations. In October, 1804, Rev. Daniel Brown and Malcolm McNeil were appointed Missionaries to the Natchez for six months or more, and in October, 1805, Rev. James Smylie, who had been appointed by the commission of Synod and had been ordained by Orange Presbytery, made a favorable report of his mission to the Mississippi Territory, and presented a letter addressed to Synod, asking for further aid. Mr. Smylie was born in North Carolina in about 1780,



received his classical and theological education under Rev. Dr. Caldwell, at Guilford, was licensed by the Orange Presbytery, by whom he was ordained in 1805. He settled at Washington, the Capital of the Territory, and took the charge of the congregation which the Missionaries who preceded him had collected. This he organized in 1807, into a regular church with twenty members and three elders. It received the name Salem. It was afterwards removed to Pine Ridge, four miles distant, and was known as the Pine Ridge Church. He removed in 1811 to Amite County and was actively engaged in Missionary labors and organizing churches in Mississippi and contiguous parts of Louisiana. He was for many years pastor of Bethany and Friendship Churches and the teacher of a classical school, and many of the leading men of that region are indebted to him for their early education. In 1814 he travelled on horseback through the Choctaw and Chickasaw nations to Tennessee to induce the Presbytery of West Tennessee to petition the Synod of Kentucky for the erection of a Presbytery in the Southwest. In 1815 that Synod erected the first Presbytery of Mississippi, which was organized March 16, 1818, with the Perdido river for its eastern boundary, with a jurisdiction extending indefinitely westward. This was the commencement of a contested claim of jurisdiction between the Synod of South Carolina and Georgia and the Synod of Kentucky, afterwards expressed in a memorial from the former body to the General Assembly. Probably it was the greater proximity of the Presbytery of West Tennessee to Mr. Smylie's residence which led to this application. In 1836 the Chillicothe Presbytery addressed a violent abolition letter to the Presbytery of Mississippi, which Mr. Smylie answered. It was an enlargement of a sermon on the subject of slavery which he had preached extensively before, and which is said to have been of great use to the members of the Legislature and other public men in their researches on the same topic. In his old age he devoted himself exclusively to the religious instruction of the negroes. He anticipated Dr. Jones in preparing a catechism for them which received the sanction of the Synod of Mississippi. He was a close observer and thinker, had an acute and original mind, was an accurate Greek and Latin scholar, a good theologian, and like Mr. Montgomery a *jure devino* Presbyterian. He was twice married, left one child by each marriage, who

still survive him. He died in 1853, aged about 73 years. He kept an accurate diary which may be of historic value and is in the hands of his nephew, Rev. John A. Smylie, of Milford, Texas. (Southwestern Presbyterian, of February 23d, 1871.)

For so much of missionary labor performed during this decade, and followed by such lasting consequences, is the Southwest indebted, under God, to the old mother Synod of the Carolinas and to the churches of this State and her sisters, North Carolina and Georgia. Precious, and blessed in its fruits, is the communion of saints, and pleasant were the bonds which, in those days, bound these affiliated churches together. The noble structure was rising, its living stones cemented together, the mystic body was growing; held in union by that which every joint supplieth. And still shall it grow into nobler and more majestic proportions, unless through our own sins it shall please Him who "holds the stars in his right hand," and "walketh in the midst of the golden candlesticks," "to remove our candlestick out of his place."

Nearer at home also were these missionary labours extended. In 1801 Thomas Hall, a licentiate of Concord Presbytery, was appointed to itinerate through the Carolinas and Georgia, for the space of eight months. He read his report before Synod and received its thanks for his diligence. In October, 1803, the Commission of Synod reported that they had commissioned eight missionaries within the bounds of Synod, one of whom, Wm. C. Davis, was to visit the Catawba Indians. Reports were heard from these missionaries, and it was "ordered that the Rev. Wm. C. Davis act as a stated missionary to the Catawba Indians until our next stated meeting of Synod; that he superintend the school in that nation, now taught by Mr. Foster, and that he obtain the assistance of Rev. James Wallis as far as may be convenient. Ordered that the several Presbyteries under our care be directed to pay particular attention to the subscription business for the support of the missionaries, especially as we now have a promising prospect of teaching the Catawba Indians to read, and pay some attention to the gospel. In 1804 Murdock Murphy, a licentiate of Orange Presbytery, was appointed for the lower part of South Carolina. We have seen, p. 119, that he was settled as pastor of Black River Church (Win-

yaw) in the following year. He was afterwards pastor of the Midway Church, Liberty County, Georgia, and thence emigrated to Florida. From the minutes of the commission and the reports of the missionaries to the Synod of the Carolinas in 1805, it appeared that the school among the Catawbas had been conducted at considerable expense; the proverb about "the new broom" had been fulfilled; at first the Indians were much interested in the instructions and exhortations of the teacher, but after a while grew weary; and that there had been but little preaching among them. The prospect was not flattering. The commission was reappointed, but in 1806 reported that they had done nothing. The synod itself appointed three missionaries, Dr. James Hall, Wm. H. Barr, a licentiate of Orange, and Mr. Thos. J. Hall, to itinerate within their own bounds.

Dr. Hall in his report to Synod in 1807 says: "Approaching the low country in South Carolina, the professors of religion became less, and the bigoted attachment to party doctrines appeared to be stronger. These doctrines which they call *their principles*, are so frequently brought into the pulpit, that sometimes a private member of one of those denominations, when he goes to hear a preacher of the other, expecting what will come forward, has his scriptural notes prepared and reads them against the doctrines delivered, on which issue is joined, and the doctrines are debated in the presence of the congregation. From these and other circumstances, it appears that few attend on the preaching of the gospel except the bigoted adherents to their respective parties."* Mr. William H. Barr also read his report. Both were commended as exhibiting "great industry and much labor."

In 1808 the Commission of Synod reported that they had appointed Dr. Hall, Rev. E. B. Currie and Mr. Wm. H. Barr. Mr. Currie had not been commissioned. The others read long and interesting reports. The Rev. Dr. Hall had travelled 1132 miles, preached 40 times, and received \$64.68. He thought it would be more advisable to cherish our own va-

*It was probably during this missionary tour that Dr. Hall preached his sermon from Prov. XIV, 31. "Righteousness exalteth a nation; but sin is a reproach to any people," before the Court at Barnwell, and more fully before the Court of Laurens District, in South Carolina at their spring Session, A. D., 1807. Printed at Raleigh by William Boylaf 1807, pp. 25, 12mo.

cancies than to establish new societies, and recommended vigorous exertions on the part of Synod to encourage the education of young men for the ministry. Mr. Barr concurred with Dr. Hall that it would be better to change missionary action from the itinerant to the supplying our vacancies with more regular preaching."

In urging the cause of education, Dr. Hall says: "Otherwise, our churches, if any should remain must be supplied with ignorant and illiterate preachers, or they must receive foreigners, which past experience has for the most part shown not to be very eligible; as we may expect little except the dregs of European Churches. Should none of these be the case, our people must sink into ignorance and barbarism, and stand exposed to every wind of doctrine." Mr. Barr appears to have been a most industrious missionary.

A commission of Synod was appointed, "to regulate the whole of the missionary business, to meet the first Wednesday of November, at Unity Church, Indian Lands, of which Dr. Hall was appointed moderator."

In Oct., 1809, the Commission reported that they had appointed Dr. Hall and Rev. Andrew Flinn to act as missionaries to the vacancies within their bounds. Mr. Flinn did not fulfill the appointment. Dr. Hall spent four months and thirteen days in the mission, travelled 1545 miles, preached sixty-nine times, held three communions and several evening societies. "Previously to departure from home; he had extracted four hundred and twenty questions from our Confession of Faith and disseminated them through eight of our vacancies for the perusal of the people until he should return to finish his mission, at which time they were to be called upon for public examination." The success of this was very encouraging.

Great irregularities in connection with the revivals and camp-meetings had sprung up in the congregations of Long Creek and Knobb Creek in Orange Presbytery. The Presbytery had appointed in 1804 a large and able Committee to examine into these and deal in some suitable manner with them. Some who were laymen laid claims to special divine guidance, and moved as they said, by a divine impulse had administered the ordinances of the Supper and Baptism. For these and other irregularities many had been suspended from the privileges of the Church. He spent considerable

time in the Knobb Creek congregation and heard from some of the most intelligent and pious their heartfelt lamentations and horror at their past extravagances, and their gratitude to God that they were not given over to the most wild and delusive fanaticism. "When I fell into those extraordinary exercises," said one of them, "I found such pleasure in them that I would not think of parting with them; yet when they went off, I found the power of religion so declining in my heart, that I was conscious that in that state I never need expect to enter the kingdom of Heaven; and they have cost me many sleepless hours in prayer and wrestling with my own wretched heart, before I could give them up." "Let some, however," says Dr. Hall, "think unfavorably or even lightly, of those deep and heart-affecting exercises, both distressful and joyous, to which no doubt we have all been witness and many of which, if we judge by their fruits, we have reason to believe, were produced by the powerful operations of the Holy Spirit, by which from an overwhelming sense of divine things, these effects were produced upon the body."

He was witness to the solemn and ample acknowledgment of his error by an elder who had been, with many others, suspended by the sentence of Presbytery from church privileges for his adherence to these extravagances, and who had held out long and obstinately, and now had humbly yielded, and with expressions of gratitude and thankfulness had been fully restored to the Communion of the Church. He again presses the subject of an educated ministry as of prime importance to the Church. Such were the earnest efforts of these Presbyteries and this Synod of the Carolinas in the home missionary work, which have accrued in more good than we know of to our generation, and whose benefits will extend themselves into the distant future.

HISTORY OF THE CHURCH.—Very commendable efforts were made, both in the First and Second Presbyteries, to provide materials for the history of the Church. On the 14th of November, 1800, Rev. John Brown and John B. Davies were appointed by the First Presbytery to make out as correct a history of the First Presbytery as possible, to be transmitted to the General Assembly, March 27, 1801; the failure of the committee to perform this duty is excused, but Mr. Davies is directed to prepare the reports that have been sent in, and Mr. Brown to assist him, under pain of censure if they fail.

On September 24th, 1801, the Second Presbytery directed the stated clerk to lay before that body the necessary materials for the history of that Presbytery. Again, April 1, 1806, the following minute is found: "In compliance with an order of the General Assembly, for the collection of material for forming a history of the Presbyterian Church in America, it was enjoined on every member to endeavor to collect the proper information in their respective churches, as to their origin, succession, pastors, present standing, &c., and render a statement of the same at the next stated session of Presbytery."

Agreeably to this order, the members of Presbytery were called on at the next sessions, August 8, 1806. "The information laid before Presbytery was put into the hands of Mr. Kennedy, and he directed to form a general report on this subject, and lay the same before our next stated sessions for inspection, that, in the end, Presbytery may be enabled to forward to the General Assembly their quota of information forming a history of the Presbyterian Church in America."

The subject was brought forward at each successive meeting. October 3d, 1808, the matter was taken out of Mr. Kennedy's hands and placed in Dr. Waddel's, who, after some delays for want of materials, prepared the proposed history (of which we have frequently availed ourselves), and forwarded it to Dr. Green, at Philadelphia. The Synod did not cease to urge the attention of its Presbyteries to this matter.

GRAMMAR SCHOOLS.—The Synod had directed its Presbyteries to "establish within their respective bounds one or more grammar schools, except where such grammar schools are already established, and that each member of the several Presbyteries make it their business to select and encourage youths of promising piety and talents, and such as may be expected to turn their attention to the ministry of the gospel." It was therefore "ordered" by the First Presbytery "that each member pay particular attention to this business and endeavor to come to some conclusion in their own minds where it may be proper to encourage such institution or institutions." At their next meeting they come to the conclusion that "inasmuch as there are a number of such institutions already established and vigorous exertions made for their encouragements, it is conceived to be inexpedient to pay any

further attention to this business at present." Of the same import was the conclusion reached by the Second Presbytery.

INDIAN TRIBES.—The General Assembly had required the Presbyteries below to report respecting the Indian Tribes and frontier settlements. Messrs. James Gilliland, Andrew Brown and the elder, Gen. Andrew Pickens, were appointed by the Second Presbytery on this business. Than the last named gentleman there was none that had been more concerned with these people in peace and war, and none more feared as a foe or honored as a friend than he. The report was made at the next sessions and ordered to be sent on to the Assembly.

We have already spoken of the mission of the First Presbytery to the Catawbas set on foot by the Synod's Commission.

BOOK SECOND.

1810—1820.

CHAPTER I.

The arrangement as to Presbyteries hitherto existing began with this century, so far as Carolina is represented in them, and ended with its first decade. The whole seems to have been a matter of agreement and deliberation. The First Presbytery suggested to the Synod of the Carolinas its own dissolution and division. The upper division to include Rev. William C. Davis pastor of Bullock's Creek, the Rev. Robert B. Walker, pastor of Bethesda, Rev. John B. Davies, of Fishing Creek and Richardson, Rev. Thomas Neely, pastor of Purity and Edmonds, and the vacant congregations of Waxhaw, Unity, Hopewell, Ebenezer, Bethel, Beersheba, Shiloah, Yorkville and Salem to be united with the Presbytery of Concord, and the rest with the proposed Presbytery of Harmony. This is acceded to by the Synod of the Carolinas. At its meeting at Fairforest Church, October 6, 1810, they had declared the First Presbytery of South Carolina dissolved and that the Second Presbytery is hereafter to be known and distinguished by the name of THE PRESBYTERY OF SOUTH CAROLINA. They had previously at their session held at Poplar Tent, October 5, 1809, adopted an overture for a new Presbytery, to be known as the Presbytery of Harmony; its bounds to begin on the seacoast where the division line



between North and South Carolina commences, thence till the line strikes Lynches Creek, thence to Evan's Ferry, thence to Camden, thence to Columbia, thence to Augusta in Georgia, thence in a direction nearly South (including St. Mary's) to the seacoast. The coast line of Harmony Presbytery, according to this division, was co-extensive with that of South Carolina and Georgia, and the division between it and the Presbytery of South Carolina was probably then understood to be the travelled road, which at that time crossed the Savannah river at Campbell's Town, a short distance above Augusta. Where there are no natural lines the travelled road will suggest the ideal division, although it should change somewhat from time to time.

The Presbytery of Harmony was constituted by order of the Synod of the Carolinas, at its meeting at Poplar Tent, on the 5th of October, 1809, "out of the territory of three others, to consist of the following members: Rev. George McWhorter, Andrew Flinn and John Cousar, of the First Presbytery of South Carolina; John R. Thompson, of Hopewell Presbytery; who were appointed to meet for the first time in the City of Charleston on the first Wednesday of March, 1810; the Rev. Andrew Flinn, or the senior member present, to preside and open the Presbytery."

In pursuance of this order, the Rev. Andrew Flinn, D. D., the Rev. John R. Thompson, of Augusta; the Rev. John Cousar, and the Rev. George G. McWhorter, and Mr. Oswald Eve, an elder from St. Paul's Church, Augusta, met in the First Presbyterian Church in the City of Charleston. The Rev. Drs. William Hollingshead and Isaac Keith, and the Rev. Thomas Price, of the Congregational Association, and the Rev. Jedediah Morse, D. D., of Charlestown, Mass., at one time pastor of the Church in Liberty County, Ga., were present by courtesy as corresponding members. At the request of Dr. Flinn, the meeting had been opened with a sermon by Dr. Morse, from Malachi 1: 2, and the Presbytery instituted with prayer by Dr. Flinn. Dr. Flinn had been chosen as Moderator, and the Rev. John Cousar as Clerk. The way being opened, the Second Presbyterian Church in the city applied by their representative, Mr. Benj. Boyd, to be taken under the care of Presbytery, were received, and Mr. Boyd, an elder in the Second Church, took his seat as a member. No other business of importance was done. The installation of Dr. Flinn was postponed until the house

of public worship, then building for the Second Church, should be opened, of which the Moderator should give due notice. After appointing a commissioner to the General Assembly, and attending to other necessary business, the Presbytery then adjourned, to meet at St. Paul's Church, in Augusta, in September.

But immediately after the reception of the Second Church, a letter was received from the Rev. Donald McLeod, Stated Clerk of the (Old) Presbytery of Charleston, complaining of the conduct of the Synod of the Carolinas in laying off and constituting the Presbytery within *their* bounds, which complaint was principally bottomed on the opinion that the Presbytery of Charleston had been admitted as a constituent part of the General Assembly. It was resolved that the above memorial be referred to the Synod of the Carolinas.

CHAPTER II.

We resume our history of the individual churches, with those which were Congregational or Independent, and first,

The INDEPENDENT OR CONGREGATIONAL CHURCH, in the City of Charleston. This church was in a very flourishing condition at the commencement of this decade. From the reports given in the minutes of the Congregational Association from time to time, by Dr. Hollingshead, it would seem that the membership in 1806-was 246 whites, 286 blacks, total, 542. Subsequent reports would swell the number to 403 whites and 290 blacks, total 693 in 1813. In that year Dr. Hollingshead reported 109 whites added. But as nothing is said of diminutions by deaths, dismissions and removals, these numbers may be exaggerated. Dr. Keith died suddenly on the 14th of December, 1813, in the 59th year of his age. Rev. Benjamin Morgan Palmer, who had lately removed to Charleston having resigned his charge at Beaufort, was chosen pastor in his stead as a colleague with Dr. Hollingshead, in the year 1814. Dr. Hollingshead did not long survive his former colleague Dr. Keith. He died on the 26th of January, 1817.

"The Rev. Dr. Isaac Stockton Keith was born in Buck's county, Pennsylvania, January 20th, A. D., 1755, and was educated in the grammar school and college of Princeton, New Jersey, when the Rev Dr. Witherspoon was President. His diligence and progress in his studies were

so great that at every examination of the school he was honored with a premium. In 1775 he was admitted to the degree of A. B. His pious parents, from early youth, dedicated him to the ministry, and his own inclination concurred with their fond anticipations. Soon after he left the college he commenced the study of divinity, under the direction of the Rev. Dr. Robert Smith, of Pequea, in Pennsylvania, and in 1778 was licensed, by the Presbytery of Philadelphia to preach the Gospel. After itinerating for short time, he settled in Alexandria in Virginia, and continued there in the exercise of his ministerial functions till the year 1788, when he accepted an invitation from the Congregational Church in Charleston, to be co-pastor thereof, in connection with the Rev. Dr. Hollingshead. He there served the church with ability and fidelity for twenty-five years, a period exceeding that of any one of his eleven deceased predecessors. In 1791, he was constituted D.D. by the University of Pennsylvania. He was thrice married; first to Miss Hannah Sproat, daughter of the Rev. Dr. Sproat, of Philadelphia, who died on the 30th Sept., 1796; second Miss Catharine Legare, daughter of Mr. Thomas Legare, Esq., of Charleston; who died of a lingering disease on the 15th of May, 1803; third, to Miss Jane Huxham, a native of Exeter, in England, and daughter to Mr. William Huxham, who had resided many years in South Carolina. As a man, as a Christian, and as a preacher of the Gospel, Dr. Keith was respected and beloved. On all the relations of life in which he was placed, he reflected honor—given to hospitality and abounding in charity, his heart and his house were open to the stranger, and his purse to the indigent; the spirit of the Gospel marked his intercourse with men; it influenced the whole of his deportment, and impressed a distinctive character on all his transactions. “He rejoiced with those that did rejoice, and wept with those who wept.” In pastoral visits to the sick and afflicted he was indefatigable; to their impressible minds he presented divine truths with such sympathy, affection and discretion, as with the blessing of God often terminated in the happiest result. He was fond of assembling children around him, and of conversing with them in a pleasant cheerful manner, mingled with instruction. Though not a parent, he had deeply imbibed the spirit of a judicious affectionate Christian parent. Many were the books which he gave in presents to adults, but more to children, under such circumstances of love and affection as could scarcely fail of ensuring an attentive perusal of their important contents. His heart overflowing with love to God and man disposed him to spend and he spent in promoting the glory of the one and the happiness of the other. In the work of the ministry he was diligent, laborious, and successful, and he was well furnished with gifts and graces for its faithful discharge. Sensible that souls were committed to his care he shaped his instructions, admonitions and warnings according to this dread responsibility. Jesus Christ was the centre and the sum of his sermons. These were distinguished for their manly sense, evangelical piety, and searching truth. The divinity of Christ, and atonement through his blood, were with him essential doctrines. He deemed that sermon of little value which had not in it something of Christ. The doctrines of grace were his usual topics, and he stated and defended them with zeal and ability. The entire depravity of the human heart—the absolute necessity of divine influences to change the heart and to sanctify the soul, were, with him, articles of primary importance, and urged on the consciences of his hearers as indispensably necessary to a correct view of the Gospel. In his preaching he was particularly attentive to the dispensations of Providence. Epidemic

diseases, destructive fires, earthquakes, hurricanes, tornadoes, and unusual convulsions of the elements, were never suffered to escape his public notice. They were always the subjects of appropriate prayers and sermons, and made tributary to the instruction of his hearers. He was among the first in the United States in aiding, with pecuniary support, the interest of evangelical missions and translations of the Holy Scriptures in the East. Of the Charleston Bible Society he may in some respects be called the father. On Monday, the 13th of December, 1813, he zealously and successfully advocated a motion, the object of which was to send the Scriptures, in their native language to the French inhabitants of Louisiana, and in the course of the next thirty hours he was called to the bosom of his Father and his God, after he had served his generation fifty-eight years and eleven months. He died childless, with an estate of about thirty thousand dollars at his disposal. Of this he bequeathed a considerable part for the most important and beneficent usues. Besides a large legacy left to the Church of which he was pastor to be hereafter particularized, Dr. Keith bequeathed about five thousand dollars to the general assembly of the Presbyterian Church in the United States of America. To each child named after himself or either of his three wives (about twenty in number,) he bequeathed a copy of Woodward's edition of Dr. Scott's Commentary on the Bible. The Church directed a monument to be erected to his memory in the Circular Church, with the following inscription :

Sacred to the memory of
The Revd. ISAAC S. KEITH, D. D.,
for 25 years a beloved co-pastor of this Church, from
which he was suddenly removed, by death, on the
fourteenth of December, 1813, in the
fifty-ninth year of his age.

He was
a learned, amiable, and successful minister
of the Gospel of Jesus Christ :
In prayer, copious and fervent ;
in doctrine, clear and evangelical ;
in exhortation, warm, affectionate, and persuasive
In his pastoral intercourse,
and in his private and public deportment,
he adorned the doctrine
of his Lord and Saviour.
His charity to the poor,
his hospitality to the stranger,
his patronage to the meritorious,
his munificence to the Church,
his suavity of manners and unwearied activity
in the cause of humanity and religion,
conspired to render him
dear to his people and society at large.

His mourning congregation,
in testimony of his merit and their affection,
erect this monument.

[This monument was on the eastern wall of the Church, to the right of the pulpit as one would approach it, while the Church was still standing.]



Dr. Keith published several sermons and addresses delivered on special occasions during his life, which, with a few others and the sermon occasioned by his death, which was preached by the Rev. Andrew Flinn, D. D., a brief biographical notice of him, and a selection from his correspondence were published in 1816, making an 8vo volume of 448 pages.

"The personal appearance of Dr. Keith," says the Rev. Edward Palmer, who was one of the congregation to the day of the Dr's lamented death, "was imposing. Large in stature, dignified in manner, grave in aspect and speech, it was impossible not to feel that you were in the presence of a much more than ordinary man. But, notwithstanding his appearance and manner were such as to repel everything like frivolity, he was so courteous and affable as to invite the confidence of the most timid child. Indeed, the affectionate freedom with which the young of his numerous flock actually approached him, showed how easy of access he really was. His example was in beautiful keeping with his religious profession—it was an epistle of Christ known and read of all men." "As a *man*, as a *Christian* and as *minister* of the Lord Jesus," says Dr. Flinn, he was deservedly *revered, respected and beloved*. Venerable and grave in his aspect, his presence forbade the rude approach of impertinence. To a stranger, his first appearance seemed rather distant and severe; but he soon found that in the presence of dignity, it was dignity softened and embellished with every benign and generous affection. An affectionate husband, a humane master, an obliging neighbor, and a distinguished philanthropist. His heart and his house were open to the stranger and his *purse* to the *indigent*. As a disciple of Jesus Christ, this amiable man was *humble, watchful and devout*. But it was from the walls of Zion that he shed the brightest glory of the gospel. Of his sermons, Jesus was the centre and the sum. They were distinguished for their manly sense, and simplicity of style, evangelical piety and searching truth."*

"On the 22d of August, 1814, the Rev Benjamin Morgan Palmer, A. M., was elected co-pastor with Dr. Hollingshead, in the place of the Rev. Dr. Keith. He had served the Church the preceding seven months, in the capacity of a temporary supply, and for ten years anterior to that temporary appointment, had been settled in Beaufort, S. C., as pastor

*The Charleston Bible Society is said to have been set on foot, at the suggestion and by the efforts of Dr. Keith.

of the Congregational Church in that place. He was the fourth of the sixteen children of Mr. Job Palmer, who had been a worthy member of the Independent Church in Charleston, for the preceding forty-two years. He was also the grandson of the Rev. Samuel Palmer, who for forty years immediately prior to the year 1775, in which he died, had been only minister, and for the greater part of the period the only physician of Falmouth in Barnstable county, Massachusetts, where he was much beloved and respected. The Revd. Mr. B. M. Palmer spent the summer of 1810, in the Northern States, for the benefit of his health, and part of it at Falmouth. This unexpected visit, from the distance of a thousand miles, of a clerical grandson of their former beloved pastor, was highly gratifying to the Congreational Church of that place. They, particularly the gray-headed veterans in that county of longevity, received him with transports of joy. Their then minister, the Rev. Mr. Lincoln, after closing the religious services of the evening, invited his clerical brother Palmer, just arrived, and then attending as a hearer, to address the congregation. Mr. Palmer accepted this invitation, intending to speak only for a few minutes; but, animated from the consideration of his being in the vicinity of the bones of his ancestors, and of his standing in the place of his grandfather, and speaking to a congregation among whom his father had been born, and his father's father laboured as a gospel minister for forty years, he was insensibly urged by his feelings to continue his extemporaneous address for nearly an hour, to the great satisfaction of his hearers, who rejoiced that their pastor, though he had ceased from his labours, for thirty-five years, still lived in the person of his grandson, devoted to the same profession, in the exercise of which his venerable ancestor had been so useful to them. Mr. Benjamin M. Palmer was born in Philadelphia, in about two weeks after his parents had arrived there, in the character of exiles, driven from Charleston, in the year 1781, by the then British paramount power in South Carolina. On the termination of the revolutionary war the whole family returned to Charleston. Mr. B. M. Palmer's classical education commenced in Charleston college, when it was under the superintendence of the Rt. Revd. Bishop Smith. In the year 1797, he was removed to Princeton college, when the Rev. Dr. Samuel S. Smith presided over the institution. There, in 1800, he was admitted to the degree of A. B. This extensive course of education was not entered upon without serious and deliberate consultation. The buddings of Mr. Palmer's genius inspired hopes that he might easily be made a scholar. His correct, orderly habits, and early religious impressions, pointed him out as a suitable person to be educated with a view to the ministry; but there were difficulties in the way. The times were hard—money scarce—education dear—his father's family large. In this crisis, the Revd. Dr. Keith interposed with his usual ardour in doing good, and urged with all his energies of persuasion that the promising youth should be put forward in a collegiate course of studies, and he seconded his arguments with more than advice. A generous friendship between the parties was thus commenced. It was excited on one side by gratitude, and fanned into flame on the other by frequently repeated acts of disinterested benevolence. The attention of the Church on their late bereavement, by the much lamented death of Dr. Keith, was naturally turned towards Mr. Palmer, as being known to them, from his infancy, to be distinguished for correct conduct, respectable for his genius and literary attainments, for his fervent piety, and in his adult years for the distinguished excellence of his compositions.

for the pulpit. With the exception of the Rev. Josiah Smith, he was the only Carolinian that had ever been offered as a pastor for their Church, though it had been constituted above one hundred and twenty years. In addition to these strong recommendations, he was known to have possessed the fullest confidence of their lately deceased beloved pastor, and also his highest esteem and applause as an able, faithful, and accomplished preacher. The circumstances of the case were particular, and seemed to point out that the hand of God was in the matter. Mr. Palmer's congregation in Beaufort, was so small as to be unequal to his comfortable support. His friend, Dr. Keith, had long urged him to leave that place and come to Charleston, and open school there for his immediate support (which he did for a time); Providence opened another door for the regular exercise of his ministerial functions; in the meantime, having it in view to supply a vacant Presbyterian Church, on John's Island, with preaching every Sabbath during the winter months. On the 15th of November, 1811, exactly twenty-nine days before his death, Dr. Keith wrote to Mr. Palmer, just recovering from distressing sickness, as follows: "Be assured, my friend, that I have felt much for you, not only on account of your bodily sufferings, but also of your difficult situation and discouraging prospects in Beaufort. It seems as if a variety of circumstances were combining to indicate that your residence cannot be much longer continued in Beaufort, as without a considerate change, not perhaps to be soon expected in the present state of our country, the means of supporting your family are likely to fail you. But what shall you do? Or whither shall you go? I wish I could tell. Perhaps *the finger of Providence will point out to you when and how you are to be next employed*; and perhaps a visit to Charleston, and you spending some time here, as soon as you can conveniently come, may be the means of placing you *on a ground a little higher than that on which you now stand, so that you may be able to see a little further and more clearly around you.*"

Mr. Palmer accordingly came to Charleston and after much serious consultation and anxious mental conflict, assented to the recommendation of his friend—issued proposals for opening a school, and on the forenoon of the 14th of December, 1813, sent off to his Church in Beaufort, a letter of resignation of its pastorate. In two hours after this was done, Dr. Keith was struck with apoplexy and in seven hours more breathed his last."

History of the Circular Church, p. 7.

William Hollingshead was born of respectable parents in Philadelphia, October 8, 1748. His father William Hollingshead, who was considerably distinguished in civil life at the commencement of the Revolution, was the youngest son, who lived to manhood, of Daniel Hollingshead, who came from Lancashire, England, to Barbadoes, early in the eighteenth century, and was married to Miss Hazell, the daughter of a wealthy sugar planter on the Island, and some time after came to New Jersey and settled in the neighborhood of New Brunswick. The subject of this sketch was the eldest of fifteen children. He discovered a serious disposition from early childhood, and at the age of fifteen became a commu-

nificant in the Church. He was graduated at the University of Pennsylvania in 1770. He was licensed to preach by the Presytery of Philadelphia in 1772; and was ordained and installed pastor of the Presbyterian Church in Fairfield, N. J., the next year. Here he was greatly esteemed, and enjoyed a high degree of popularity throughout the whole region; and he did not hesitate to say, in the latter part of his life, that he had never known any happier years than those which he spent in his connection with this congregation.

In the year 1783, he accepted a call from the Independent Congregational Church in Charleston, South Carolina—a call from the same Church having been sent to him the preceding year, but not accepted on account of some informality. Here, also, he was received with great favor; and soon acquired an extensive influence, both as a man and a minister. In 1788, the Rev. Isaac Keith, who had been previously settled over the Presbyterian Church in Alexandria, D. C., was associated with him in the pastoral office; though there were two places of worship belonging to the congregation in which the two pastors alternately officiated.

In 1793, Mr. Hollingshead was honored with the degree of Doctor of Divinity from the College of New Jersey.

Dr. Hollingshead continued in the active discharge of his duties till March, 1815, when he suddenly lost, in a great measure, his power of recollection, while engaged in the public service of the Sabbath. In connection with this, he suffered great depression of spirits; and, early in the summer, traveled into the Northern States, in the hope that his malady might yield to rest and relaxation. He returned home in December following without having experienced any essential relief; and from that time he continued in a low and declining state, until the 26th of January, 1817, when he closed his earthly career, aged sixty-eight years and three months.

Dr. Hollingshead published a sermon on the new meeting house, 1787; a sermon on the advantages of public worship, 1794; a sermon commemorative of General Moultrie, 1805.

He was married to a sister of the Rev. Daniel M'Calla, but they had no children.

"In stature," says the Rev. William States Lee, who was reared under Dr. Hollingshead's pastoral care, "he was not much above medium height; but was remarkably dignified in

his deportment. His features were very regular and attractive; his manners combined the apparently opposite qualities of great refinement and Christian simplicity. So great was his influence among the people of his charge during the first years of his ministry in Charleston, and so marked was their attachment to him, that he was tauntingly spoken of by many in other denominations as "the white meetingers' Saviour." He maintained a distinguished reputation for biblical knowledge, piety, and eloquence, to the close of life. His manner in the pulpit was earnest and impressive. He spoke like one who felt deeply his responsibility to God, who truly estimated the value of the soul, and whose ardent love to God and man cause him to forget himself in his efforts to advance the interests of Christ's Kingdom.

In his intercourse with his fellow-men he was urbane and courteous. Never forgetting what was due to his office, and what was reasonably expected of him as a Christian and a Christian minister, his cheerfulness, and mildness, and unaffected interest in the welfare of all, rendered his character peculiarly attractive, and his company exceedingly welcome to persons of all ages. His pastoral intercourse was characterized by tenderness and fidelity. Prepared at all times to advise, direct, commend, and even censure, if need be, in a manner peculiarly his own, he could check the presumptuous without repelling them, and encourage the timid or desponding without bringing to their view any false ground of dependence. Christ and Him crucified, the sinner's hope, the Christian's example and life, was the theme that seemed ever present to his mind, both in public and in private.

The following inscription to his memory was to be found on a mural monument on the eastern wall of the Church (previous to the conflagration of 1861), to the left of the pulpit as one should approach it :

Sacred to the memory
of the
Rev. WILLIAM HOLLINGSHEAD, D. D.
This venerable servant of God
Was the Senior Pastor
Of the Independent Church, in this City,
Nearly one-third of a century.
After a long and afflicting illness,
Sustained with the most pious resignation,
He was called to the joy of his Lord,
On the 26th day of January, A. D. 1817,
In the 68th year of his age.

He was blessed with a meek
 And gentle spirit,
 Which peculiarly qualified him
 To be a teacher of the benevolent doctrines
 Of his Lord and Saviour Jesus Christ.
 He was fervent in prayer,
 Earnest and eloquent in his public discourses,
 And eminently persuasive and consoling,
 In his pastoral visits to the sick
 And the afflicted.
 His active beneficence, ardent piety,
 His humility, blended with mild dignity,
 And his faithful labors in the ministry,
 Greatly endeared him to his own people,
 And procured him the respect of others.

His Congregation, deeply sensible of his great worth,
 And of their severe loss,
 Erect this monument to the memory
 Of their beloved Pastor.

In the year 1814, a few months only having elapsed since the death of Dr. Keith, the church called Mr. Palmer to become their pastor as colleague with Dr. Hollingshead. The next year he was honored with the title of D. D. by the College of South Carolina. During the decade of which we now speak there were published of his the following sermons: Gratitude and Penitence recommended from the united consideration of national judgments; a Sermon delivered on a day appointed for humiliation, thanksgiving and prayer in Charleston, 1814; the Signs of the Times discussed and improved; two Sermons delivered in the Independent Church, Charleston, 1816; a charge at the ordination of Rev. Jonas King and Rev. Alfred Wright, the former when he was ordained as City Missionary in Charleston, among the seamen and others; the latter as a Missionary to the Choctaw Indians in 1819; a Sermon on the Anniversary of the Sabbath School Association in Charleston, 1819.

It will be remembered that this church, though incorporated as one body, consisted of two congregations, meeting in two distinct places of worship, the house popularly known as the Circular Church, in Meeting street, and that known as the Archdale Street Church; that they were served by two associate or colleague pastors who officiated in the respective churches alternately, morning and evening. Early in the spring of 1815, the Rev. Anthony Foster, who had been

preaching for some short time in the Independent Church at Wappetaw, in the First Presbyterian Church, Charleston, and the Church on John's Island, was engaged as a temporary supply in the room of Dr. Hollingshead, whose age and infirmities forbade the expectation that he would ever be able to resume his labors. In the autumn of this year he was attacked with hemorrhage of the lungs and did not resume his labors till sometime in the Spring of 1816. In January of the next year, as we have seen, Dr. Hollingshead died.

Mr. Foster was born in the County of Brunswick, in North Carolina, January 11th, 1785. His father dying when he was yet a child, his education was provided for by his guardian, who sent him and his brother to the University of North Carolina where they entered the preparatory school, he being at this time but twelve years of age. He resided at this institution for five years and at the advice of friends commenced the study of law. But he was found to be poring over volumes of theology which chance threw in his way, rather than perusing Blackstone or Coke. His health failing, through this too sedentary life, under the advice of friends he accepted an Ensign's commission in the army, bearing date March, 1804. He was stationed on the Western frontier of Georgia, was promoted to a Lieutenancy and had the reputation of a brave, correct and active officer until October, 1806, when he resigned and retired from the service. He was then for a season employed in the United States Factory established at the fort where he had been stationed, and then returned to his legal studies at Milledgeville. After some time thus spent he was attacked with a severe illness from which he never fully recovered. He then returned to North Carolina and became private secretary to General B. Smith, his former guardian, who was at that time, 1810, Governor of the State. Here his desire returned to dedicate himself to the preaching of the Gospel. With this view he became assistant teacher in the Raleigh Academy, under the Rev. Dr. McPheeters, who was its principal, and at the same time pastor of the Presbyterian Church in Raleigh. Early in 1813 he was licensed as a preacher by Orange Presbytery, and till November of that year officiated as a voluntary Missionary in various parts of South Carolina and Georgia. He was married in December, 1813, to Miss Altona H. Gales, daughter of Mr. Joseph Gales, of Raleigh, and sister of Mr.



Gales, afterwards of Washington City. She was born in Altona, in Holstein, and her full name was Altona Holstein Gales.

Mr. Forster was a man of popular manners and very considerable talent. So far as his theological education was concerned, it had been in the Calvanistic faith, and the creeds and discipline of the Presbyterian Church he must have assented to, or he could not have been authorized by it to preach the Gospel. But he could not have been a thorough and well-read theologian. And when he came under the personal influence of a Unitarian friend, in the City of Charleston, he was led to adopt, more or less, his opinions, and to favor doctrines which are subversive of the Gospel.

The following history of these ever-to-be-lamented events is compiled from the narrative of a committee appointed July 14th, 1817, "to collect, collate and submit a statement of the causes which led to a separation of this congregation."

"For a time," say this committee, "his preaching and conduct won greatly upon his hearers, while his pecuniary circumstances awakened their sympathy. He was engaged for the church at the small annual stipend of \$1,140, which was made thus narrow by the necessity of continuing a large portion of the salary of Dr. Hollingshead. His pecuniary necessities were relieved from private sources. But the necessities of Dr. Hollingshead being soon after provided for by the Society for the Relief of Disabled Ministers, Mr. Forster had placed at his disposal the annual sum of \$2,140. The death of Dr. H. created a vacancy which the existing engagement with Mr. F. could not be construed to embrace. It was, however, no less necessary that some person should officiate as a *temporary supply*, on the same terms as before stated. The members and supporters gave another evidence of respect for Mr. F. by a unanimous election of him to fill this new vacancy. The second contract with Mr. F. was of the ordinary duration, and so prevalent was the opinion that he would succeed as co-pastor, that the course indicated by the Constitution, and similarly pursued on similar occasions, was not resorted to. It was during this latter engagement that some of his discourses awakened apprehensions of the unsoundness of his principles in the minds of the most intelligent and discerning members of the congregation. These impressions were received with caution and uttered

with hesitation. Such was the delicacy observed towards him, and such the confidence of the church in him, that the day for the election of co-pastor was already announced and not one effort essayed to obtain another candidate. On the day appointed for the election, the members and supporters of the church were convened. Pursuant to the letter and spirit of the Constitution, the members in communion first assembled to determine on the expediency of proceeding forthwith to elect a co-pastor, an election which they well knew, for the causes above stated, must eventuate in favor of Mr. Forster. While thus deliberating, two of the members stated to their brethren that, to satisfy certain doubts, they had waited on and held a personal communication with Mr. F., the result of which was a confirmation of those opinions which previously existed but in doubt; and further, substantially declared that the tenets of Mr. Forster were at variance with those adopted, and which had uniformly obtained in that church; and they sincerely believed that, even if elected, he would not subscribe the Constitution and articles of faith. This important communication from gentlemen whose veracity was above suspicion, and whose intelligence and zeal left no room to suppose the existence of error, awakened the most poignant reflections, and became the source of extreme embarrassment. Could they imagine that he who had been received into the bosom of the Church, in the view of a written constitution, embracing those great doctrinal points or articles of faith which had been interwoven with its very existence; which had been recently reviewed and solemnly confirmed, and with which every member of the congregation was supposed to be conversant? Could he have been ignorant at the moment of his acceptance of so important and responsible a charge, that such was their constitution, such their faith? They were aware that it was impossible. Even ignorance, under such circumstances, was culpable and without the possibility of extenuation. Could he, then, possessing principles hostile to both, voluntarily become their spiritual guide, without intending secretly to sap the most venerable and beautiful pillars of the Institution?

Mr. F had been received into the Church in the true spirit of Christian philanthropy. It had in advance, and while he was yet a stranger, bestowed its confidence and affection. Could he, in return, retain those principles locked up in his

own bosom until his increasing popularity should awaken the spirit of discord and erect this triumph on the divisions of the church? Or did he imagine their concealment for a time essential to the great object of effecting a gradual change, and having once set afloat the immutable principles of the church on the tempestuous ocean of theological speculation, deign graciously to become their pilot, and guide them, by the polar star of *his* opinions, to a haven of more security?

Whatever suggestion this intelligence gave birth to, constrained them either to impute to him a conduct so wholly opposite to the sacred character he sustained — to that correct and honorable sentiment which must ever constitute and give dignity to that character — or to regard with an eye of suspicion a communication which, in the opinion of several, was directly confirmed by his own discourses.

On a review of this conduct the mind intuitively pauses, and the question is irresistibly obtruded, was it in human ingenuity to devise a measure more liberal, ingenuous and respectful, than to "instruct the deacons of the church to inquire and ascertain from Mr. Forster, whether, if elected, he would subscribe the constitution and articles of faith?" The only known candidate was represented as opposed to that constitution, by virtue of which he was to be elected, and to that faith which the church required him to enforce by precept and illustrate by example. An inquiry into the fact was indispensable, because enjoined by the most sacred duty, and a postponement of the election absolutely necessary, because an election would have been nugatory and void. To whom, then, could an inquiry, so peculiar in its character and consequences, have been so properly committed, as to the responsible and solemnly recognized officers of the church, the deacons. Having adopted these measures, the supporters were called in, and the chairman announced to them, that the members in communion deemed it inexpedient to proceed at that meeting to an election for a co-pastor. A motion was then made by one of the supporters, that the church should pursue its usual course on such occasions, and that, as heretofore, a committee be appointed to inquire for and report the names of suitable clergymen as candidates for the office of co-pastor, which having been concurred in, the meeting adjourned.

Availing themselves of the earliest moment, the deacons ad-

dressed a respectful letter to Mr. Forster, to which they received an answer of a character so evasive, that they would have been fully justified in not holding any further communication with him, and in reporting these proceedings to the church; but a spirit of forbearance prevailed, and a second was addressed. The result mortified the hopes of all to whom the peace of the church was dear. The committee appointed to inquire for a suitable candidate, also wrote to Mr. F., enclosing a copy of the constitution, and requested to be informed whether he would become a candidate under its provisions. His answer to this communication referred to his correspondence with the deacons, from which even the faintest ray of information on those essential points sought after by the church, could not be elicited.

A few days subsequent to the occurrences just developed he addressed a letter to Mr. Thos. Jones, the venerable chairman of the church, in which he expatiated at length on the *blasphemy of creeds*, and commented with acrimony on those who subscribed to them, alluding particularly to the members of the church. Nor did he wait the effect this last effort was calculated to produce on the minds of the congregation, but gave it to the public in pamphlet form. To temporize was to submit—replication involving doubt was inadmissible; under such circumstances even forbearance ceased to be a virtue. The adherents to the constitution and faith of the church were importunately required to act, and at a numerous meeting of the members and supporters immediately subsequent, the connection between the church and Mr. F. was solemnly dissolved. Hence arose that division which eventuated in the separation of the congregation and of the two churches. That in Archdale Street was yielded to the advocates of Mr. F., that in Meeting Street to those who adhered to the constitution and faith of the church.

For the motives which induced a unanimous vote on the question of separation, the views which governed the opposite party, and for embodying much valuable information relative to this interesting occurrence, your committee take the liberty of embracing in *their* report a report of a committee who were appointed to carry into effect and arrange the several matters growing out of a division of the churches, and which was made to a select meeting of the friends and adherents to the Constitution, as follows:



" This meeting has been solicited by the committee who consider themselves the representatives of the friends and adherents of the constitution of the church. The motives are to have a free conference on the state of the church, without being controlled by the presence of those who, unhappily for the church, have organized a violent opposition to its rules and constitution. The present state of this church is beyond all example in its past history critical and ominous.

A large portion of worshipers have leagued with a floating mass composed of persons who claim to have a voice, but whose voices, until now, have not been heard in the concerns of the church, and who, neither by attendance on worship, nor by contributing to its support, have ever manifested any extraordinary interest. It is not to be disguised that the party at present opposed to the constitution of the church is composed of various materials and that they are influenced by various motives. *A portion* of them, and not a small portion, have sprung from a party heretofore subsisting on the lifetime of our late venerable pastors. *Others* are influenced by personal attachments to Mr. F. and *others* by religious opinions, conforming to those he is supposed to possess and which have decided this church to withdraw from him their support.

Others there may be who, partaking of none of those motives, have been driven by that wayward spirit of opposition too often found among men, and *others* drawn in by the personal influence of the zealous. Various as may be the motives of this party there is one point in which they all agree, either to divide these churches or to upturn them from their foundations. They were to have taken the most effectual means of securing united counsels and of acting with combined force on these their favorite points. They have not left the men of their party to that freedom of will which seeks the line of prudence in free and common discussion at a fair church meeting, but they meet separate and apart, hear arguments on one side only, and resolve *before hand* what they *will do*, before they meet their other brethren of the church.

To deliberate under such circumstances is nugatory. They come not to deliberate, but to *act*. This was sufficiently manifested at the last church meeting, which must be fresh in every one's recollections. The result of that meeting showed



what extremities the affairs of this church are fast approaching.

Your committee felt deeply the importance of the charge and the weight of responsibility under which they acted. They could not but perceive that what might be done was pregnant with great effects on this church and on posterity; that it was to be reviewed by their contemporaries and looked back to by posterity with censure or approbation. They felt themselves bound, therefore, to suppress their passion or indignation at what had passed, and taking a long view of the actual state of the church, from whatever cause it had arisen, concert such measures as promised to diminish, if not eradicate present evils, and leave an open door of hope for more prosperity and harmony in future. It is manifest that this could be done only by union or disunion; that is by again harmonizing present parties under the present constitution of the church, or by separating the congregation into the two distinct churches, so that each might be organized by itself, without interfering with one another. It is needless to tell this meeting how more than hopeless, how utterly impracticable it was to attempt the first. Independently of all other considerations, the party in opposition had so completely identified their cause with that of Mr. Forster that nothing short of his being brought in as co-pastor of both churches, could have met their concurrence.

It is superfluous to state, how perfectly repugnant this would be to those whom we represented. Measures had gone too far on both sides for Mr. F., ever to have become a bond of union. To sit again under the ministry of a man, not only more than suspected of being erroneous in the faith, but who, with a most unsparing hand had lavished grossest abuse upon the living signers of the constitution of the Church, and the memory of those who had died in the faith of it, was abhorrent to every principle.

To *agree to differ*, was the only alternative, or to wage a war of doubtful issue. When your committee say, of doubtful issue, they mean to say doubtful on which side victory would be found. But in one respect this issue is not at all doubtful, for let the victory settle where it might, it would be a grievous or disastrous victory, one to be bewailed by victors and vanquished.

If the friends of the constitution maintained the ascendancy,

they would maintain their favorite constitution, it is true, but they would empty both Churches of a very large number of effective members. These would go away and rear a hostile Church, the germ of endless animosity, leaving this Church reduced, wounded and bleeding in every part. It is no trifling consideration too, that this state of things would rear the demon of discord in the bosom of private families. How many cases are there, where the nearest connection, not excepting husband and wife, differ from one another. In the best issue therefore to which the contest might or could be brought, we should have much to lament and regret as individuals—and much as a Church. How deeply would it suffer in its friends and in its vital interests, it is impossible to foretell. It is even to be apprehended that it might lose, not only the whole body of the vanquished party, but that *others* either from personal connection with them or from uneasiness of mind, would seek peace in the bosom of some other Churches. Many years at least must roll away, perhaps the present generation must pass, before the Church would recover. If our principal fears and alarms are from the hazzard of organizing a Socinian Church in this city, that event would be at least as certain in the issue we are now contemplating, as in any other that might occur. Opposition is sometimes the parent, but always the nurse of Sectarianism. The passions of men always mingle with their principles, whether political or religious, and never fail to push those principles further, and give them more activity and effect than they would ever have attained by their own accord. Men may, through spite and opposition, become rooted and confirmed, where, if left to their cool and dispassionate judgment, they would have forsaken the soil into which they had become transplanted in the first moments of schism. It is very certain that a great many of the present adherents of Mr. Forster profess to disbelieve the facts of his being of Arian or Socinian principles, and some have declared that if it turn out otherwise, they will forsake him. How many would adhere to him after his avowal of these principles, and whether there would be a number sufficient to maintain a distinct church, it is difficult to say. But of one thing we may be certain, that the number will be greater when the establishment is made through the medium of angry passions, than when it springs from the unaided force of mere opinion.



If the character and views of Mr. Forster are not greatly mistaken, he will be more governed by the necessity of a parochial establishment than by his zeal for revolutionizing the theological opinions of the public; and if he finds, as we trust the truth is, that the favorers of those opinions are comparatively few, the opinions will be submerged, and we shall hear nothing of them. But let us for a moment reverse the scene and suppose the possible case, that the *other* party shall obtain a constitutional majority, and be proud in possession of a complete victory. Then they will have it in their power to alter the whole constitution—to expunge all articles of faith, to abolish everything that distinguishes this Church from any other, and to bring to the communion table any man of any sect who merely professes to *believe the Scriptures*. It cannot be doubted that the principles avowed and published by Mr. Forster go most decidedly that whole length. His publication is their text-book, and what would be the result of this? It must drive our present pastor out of the pulpit, the body of the communicants and a large portion of the supporters from the church forever, and both buildings become the temple of every sect, as mixed and heterogenous as the audience of a theatre. Should the heat of the triumphant party abate a little when the paroxysm of triumph is over, they might deign to allow us to collect in the Archdale Street Church. The qualified negative of the body of the communicants, that most valuable protecting principle, would probably be abolished in both churches; for the party possess great hostility to it. Indeed, so much darkness and horror surround the church in this event of things that it is equally difficult and painful to anticipate the result. If this result should not be the worst that could occur, it would not be for the want of mischievous passion to work the engine of destruction. And if the future situation of the constitutional worshippers should be better than our fears, they must enjoy it under the humiliating sense that they owe it to the clemency and concession of the dominant party. There is a third result to which the contest might be brought, perhaps full as probable, and not less disastrous in its consequences than either that has been contemplated.

Our opposers might obtain a decided majority at the church meeting, though not quite a majority of all the voting members of the church. To what extremity they would carry

their power under the passion now excited and the aggravations that would attend the struggle it is difficult to say and painful to anticipate. They would probably leave nothing undone that is constitutionally in the power of a majority to do, calculated to draw the minority into terms of their prescribing. But as men, when possessed of power and strongly excited do not always measure their steps by the rules of legitimate right, they might seize one or the other of the churches for their favorite minister, and leave us to contest the question of right in the courts of law. They might flatter themselves that we would submit to almost anything, rather than embrace a long contested, and acrimonious and distracting litigation, or that our ranks would become thinned while the contest lasted, while they would be in possession, and not without the chances of a sufficient number of individuals joining their party, for the sake of putting an end to so painful and unprofitable a controversy. In the meantime the shepherd might be drawn away and the flock scattered—the foundations of the ancient and venerable church torn up—the aged worshipper driven from the sanctuary and left to mourn between the porch and altar.

Your committee could not contemplate either of these results with minds prepared to embrace them. Neither resentment, nor indignation, nor zeal for victory, nor any nor all personal considerations could stimulate them to put so much to hazard. They had a meeting by themselves prior to the joint meeting, and taking a calm and solemn view of the state of things, they resolved upon the expedient of dividing the congregation, if they should find the party ready to go into the measure on proper principles. They saw that some difficulties in detail might occur, but they were not of such a nature, but they might not be adjusted either by previous arrangement or by individual negotiations."

The result that was reached at last was that the two churches or congregations of Archdale and Meeting Streets should be separated wholly, and be thereafter established as independent churches with power to elect their own Pastors, and that the church in Meeting Street should be liable for two-thirds and that in Archdale Street for one-third of the church debt, which liability of Archdale Street Church should be a condition in the deed of conveyance of said church. After the separation some 89 male members were found

adhering to the Circular Church, and 63 to the Archdale Street Church. A number of the members, especially female members, returned to the Circular Church and some left both churches for other churches of the Presbyterian faith or of other denominations that had not been involved in this strife.

Mr. Forster had addressed a letter to the Presbytery of Harmony, covering his dismission from the Presbytery of Orange to put himself under the care of that Presbytery. This letter came before Presbytery on the 28th of October, 1814. Presbytery appointed him as a supply to the churches of Charleston and Beaufort Districts and appointed a meeting for his ordination. This was held on the 19th of November, 1814, and on the next day his ordination as an Evangelist took place in the Second Presbyterian Church in the city of Charleston, Dr. Leland preaching the sermon from 1 Tim. iv. 16: "Take heed to thyself and to thy doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee." Mr. Forster's name appears on the minutes of Presbytery until April 30th, 1817. In a letter to the Moderator dated April 29, 1815, he announced his declination of its jurisdiction on the ground of "the inconsistency" of the Presbyterian "system of Church government with our civil institutions—with our habits and our mode of thinking on other subjects; its establishment of a tribunal, by whose decisions the exercise of private judgment is fettered, and by which a difference of opinion might be tested as involving as much of a crime as a violation of moral duty," little remembering that, "What think you of Christ?" was the searching question of our Saviour, the answer to which involved the moral character and eternal destinies of man. In November of the same year the following overture was made to the Synod of South Carolina and Georgia for their decision: "What shall be done in a case when a man places himself under the care of Presbytery, professed our doctrines and consents to our Government, receives ordination, and thus becomes a member, afterward renounces our government, rejects our doctrines, preaches heresy and demands a regular dismission?" The Synod directed that the Presbytery should "proceed with such persons as directed and authorized by the Book of Discipline." The final action of the Presbytery of Harmony at Columbia, April 30th, 1817, was as follows:

"WHEREAS, Rev. Anthony Forster having at our last Spring session, brought forward and submitted to Presbytery a written document in which he declined the authority of the Presbyterian Church, in consequence of conscientious scruples as to the scriptural authority of its discipline, and whereas he voluntarily declined availing himself of whatever rights and advantages he considered himself entitled to from said declinature for some time. It is therefore hereby

Resolved, That the said Anthony Forster be and he is hereby dismissed from all connection with the Presbyterian Church in the United States of America, and that his name be stricken from the records of this Presbytery as a member thereof." MS. Min. Vol. I., p. 259--270.

During the short period which intervened between the discontinuance of Mr. Forster's connection with the co-ordinate churches or church, worshipping in Meeting and Archdale Streets, he preached to crowded auditories which assembled in the Hall of the South Carolina Society, drawn thither in part by the excitement of this controversy. But when the final decision was made, his friends, to whom the possession of the church in Archdale Street was accorded, organized under the name of the Second Independent Church in Charleston, but which has since been known properly as the Unitarian Church.

Such was the unforeseen result of the device set on foot by William Tennent before the Revolution, to provide increased church accommodations for the city of Charleston, involving a colleague pastorship and two places of worship, and two congregations under one independent ecclesiastical organization. It was during this same decade, 1810-1820, that the memorable and open avowal of Unitarianism in the Congregational Churches in Massachusetts took place.

Mr. Forster spent the summer and autumn of 1817, while the fever was raging so fatally in Charleston, at the North, where he was sick in Philadelphia. Returning in December, he continued his labors most of the winter. The next summer was, in like manner, spent at the North in pursuit of health. His last sermon was preached on the 7th of March, 1819. He remained with his people till May, 1820, when he went with his family to Raleigh, N. C., where, after nine months of almost insensible decline, he died on the morning of January 18th, 1820. A brother of his, who had no sym-

pathy with his errors, has been long a worthy, honored and useful minister in the Methodist Episcopal Church. A volume of Mr. Forster's sermons, with a memoir of his life, was published at Raleigh in 1821; pp. 335, 8vo.

THE INDEPENDENT OR CONGREGATIONAL CHURCH OF WAPPETAW, in Christ Church Parish after the death of Dr. McCalla, in April 1809, appears to have remained vacant for some time, and dependent upon such casual services as could be obtained from neighbouring Clergymen. Near the close of the year 1813, they invited the Rev. Anthony Forster, of whom we have spoken in the preceding pages, who had, in the early part of that year, been licensed by the Presbytery of Orange at its meeting in Raleigh, to settle with them as their pastor. This invitation he was induced to accept and he removed early in January 1814, with his wife to whom he had been recently married, into the bounds of the congregation to enter upon the duties of this charge. But he discovered the reality of his position there to be essentially different from the expectations he had been led to form, and he sought to recall from the congregation his acceptance of their invitation. To this request they assented. He continued laboring among them till the month of June, when their call was formally repeated which he felt it his duty to decline. (Memoirs prefixed to his works.) How this Church was supplied between this and the latter part of the year 1817, is unknown. On the 26th of December of this year, Mr. William Perrin, a licentiate of the Royalton Association, Vermont, was received under the care of Harmony Presbytery at their meeting in the Second Presbyterian Church, Charleston, when a call from the Congregational Church at Wappetaw for his pastoral services was laid before that body, and by them placed in his hands and accepted. At an intermediate session held at Wappetaw on the 17th of January 1818, at which Drs. Flinn, Leland and Rev. John Cruickshanks were present, Mr. Perrin was ordained, Mr. Cruickshank preaching the sermon, and Dr. Flinn presiding and giving the charge. Mr. Perrin continued their pastor through the remainder of this decade, and we find from the first report of the Religious Tract Society of Charleston which began its operations in 1815, that 634 Tracts were delivered to Dr. Leland and Rev. Mr. Osborn for distribution in Christ Church Parish, so that Mr. Forster and Mr. Perrin were probably not the only laborers within the bounds of the congregation during the period of which we speak.

THE CONGREGATIONAL CHURCH OF DORCHESTER AND BEECH HILL. The Rev. L. D. Parks, the pastor of the Church at White Bluff below Savannah, was invited early in the decade to supply this Church at a salary of \$600 for the year. He wrote to them from Hagget's Hill, Dec. 26, 1811, and on the 20th of May, 1812, accepted their invitation. At the meeting of Charleston Association, May 11th, 1813, he reported the addition of 7 white and 11 black members to the Church since his connection with it, and the whole membership at 15 whites and 50 blacks. His salary was increased to \$700. In March 1814, he declined to serve them further, but is prevailed on to continue till June 27th. Dec. 13, 1814, he informs the Association of his resignation of this charge and of his present employment as a Missionary. The congregation next turned their attention to William States Lee, a native of Charleston, who was a graduate of Princeton College in 1812, and was taken under the care of the Congregational Association of So. Ca. Dec 13th 1814, and by them licensed as a probationer and preached his first sermon in Bethel Church St. Bartholomew's Parish, on Dec 25th of that year. On the 5th of June he was called on a salary of \$550, which call he accepted and was ordained on the last Sabbath of February 1816, as their pastor. A meeting of the Association was held at this Church on the 9th of June 1819 at which Mr. Henry White, a graduate of Williams College, Mass., who had been licensed as a probationer by the Association on the 13th of May, 1818, was ordained, *Sine titulo*, Dr. Palmer preaching the sermon, Mr. Parks offering the ordination prayer, and Mr. Lee delivering the charge. On the 12th of March, 1817, the Congregation resolved to offer for sale 50 and 45 acres of land extending from the road to the river. In January, 1818, they took measures for the erection of a parsonage.

THE INDEPENDENT PRESBYTERIAN CHURCH OF STONY CREEK. The Rev. Robt. M. Adams continued pastor of this church until his death, which took place on the 29th of October, 1811. On the 16th of October, 1810, at the request of the Saltkehatchee Church, he had been permitted to devote one-fourth of his time to its service. The church seems to have been much in arrears for his salary and did not pay it wholly until 1817. Mr. Adams was by no means deficient in ability. His sermons, existing in MSS., and which are written in full, are evangelic in spirit, manly in tone, and often elegant and

eloquent in diction. He did not need to borrow ever from the labors of others.

Mr. Adams was, we believe, never married. Some of his habits were, we judge, somewhat peculiar, and might not have existed to the degree they did if he had not so long remained in that state in which the highest of all authorities declared His judgment when He said, "It is not good for man to be alone." Yet he appears to have been a faithful pastor. At the close of an appropriate and eloquent sermon on Public Worship, delivered at the opening of a new house, dedicated to the service of God, he thus alludes to himself: "I trust I shall not be inattentive to preparation for the discharge of my public duty. Educated from my earliest years for the labors of the holy ministry, I glory in the name of an ambassador for Christ! I shall neither be found in the society of the dissipated, nor the abodes of the idle; but with my labors for your spiritual and eternal good, I shall unite my prayers with yours at the throne of grace. And happy shall I be—inexpressibly happy—if I shall be honored to be the instrument of your salvation. The night is far spent, the day is at hand; let us, therefore, gird up the loins of our mind, and prepare for that state of existence where the wicked cease from troubling and the weary are at rest; where hope shall be no more pained by disappointment, and where the sorrows of time are forgot in the joys of eternity!"

This Church was incorporated in 1785 (Statutes at large, VIII, 127), but the knowledge of the fact seems to have been lost, for it was again incorporated in 1816 (*Idem*, 279, 280). Both are perpetual charters. The second was adopted by the Church, with the name therein contained.

Mr. Adams himself was doubtless a member of the old (Scotch) Presbytery of Charleston. The old Stony Creek Church claimed from the beginning to be independent, formed much on the model found in the writings of John Owen. Its Confession of faith, substantiated by scripture-proof—the work, probably of its first pastor, Wm. Hutson—though wrong in its theory of church government, is an admirable document.

After the death of Mr. Adams, the church seems to have labored under great difficulty in obtaining supplies for their pulpit. There is evidence in the Minutes of the Trustees of continued efforts to have the vacancy filled, but without any other

success than the serving of occasional supplies. From 1817 the Rev. L. D. Parks occupied the pulpit—whether as pastor or stated supply is not clear, and this was the condition of things through this decade.

In relation to Mr. Parks the following minute is found on the records of the Congregational Association of South Carolina, under the date of Dec. 14, 1819 :

"The Association have heard with regret, that the Rev. L. D. Parks, one of the members, has associated in an ordination with persons holding sentiments which they deem subversive of the fundamental principles of the Gospel, they consider such conduct contrary to the spirit of the Constitution and calculated to produce serious evil :—Wherefore agreed that the Rev. Mr. Parks be cited to assign reasons for his conduct to be laid before the Association at the meeting to be held in April, 1820." This has reference to the part taken by Mr. Parks in the ordination of Rev. (afterwards) Dr. Gilman as pastor of the Archdale Street Church, popularly known as THE UNITARIAN CHURCH.

"Lycen D. Parks," says Rev. John Douglas in his history of Steel Creek Church, N. C., "Was the eldest son of Captain Hugh Parks of that congregation, and was licensed in 1813 or 14 to preach the Gospel," and alludes to his becoming connected with the Congregational Association, speaks of their action disapproving his course, and of the publications respecting him in the public prints, especially that over the signature of Rev. B. M. Palmer, Sr. D. D. He says that even in these Dr. Palmer did not accuse him of being a Unitarian. That after this he married the widow of Mr. William Hayne and settled on a plantation near Walterboro. And that not many months before his death, he was sent for by a neighbor who was on his death bed, who wished the presence and prayers of a minister of the Gospel. As he approached the bedside, the dying man thus addressed him: "Mr. Parks, I am a dying man, and I wish prayers of mercy for me before I go. Tell me frankly do you believe in the Godhead, the Father, Son and Holy Ghost? Are you a firm believer in the adorable Trinity?" To which he replied: "To you, a dying man, I aver my solemn belief in the adorable Trinity, the Father, the Son, and the Holy Ghost." "Then," said the dying man, "kneel down and pray for my soul." Mr. Parks died early, short of middle life, either in 1822 or 1823, and is buried at "Hayne Hall" near Bethel Church, S. Paul's Parish, S. C. History of Steel Creek Church, by Rev. John Douglas, Columbia, 1872.

The CHURCH IN BEAUFORT. The Church in Beaufort was served by the Rev. B. M. Palmer (afterwards D. D.) until November or December, 1813, when having been afflicted with a severe illness, and despairing of adequate support, he



removed to Charleston as has been already mentioned, and was elected soon after the successor of the Rev. Dr. Keith in the Circular Church.* The Rev. Anthony Forster was appointed on the 28th of October, 1814, a missionary for Charleston and Beaufort Districts and for this end he was ordained, as has already been mentioned. The Church in Beaufort now came under the care of Harmony Presbytery as a Presbyterian Church and Dr. Flinn and Messrs Leland and Forster were directed to preach in it one Sabbath each before the next meeting of Presbytery. These appointments were not fulfilled, and Dr. Leland reported in behalf of himself and the others, "That owing to the peculiarly exposed situation of the Town and Island of Beaufort to the incursion of the British cruisers, the inhabitants had generally removed." At the meeting of the Presbytery in November, 1816, Rev. Mr. Cruickshank was ordered to supply one Sabbath at Beaufort.

The Church at WAYNESBOROUGH, BURKE COUNTY, GEORGIA had a similar history. It was supplied by Rev. John Boggs. On the 5th of April, 1811, it applied to the Presbytery of Harmony informing them that owing to the removal of their late pastor they were destitute of the means of grace and petitioned for supplies. The Rev. John R. Thompson of Augusta and Rev. Ezra Fisk, then a missionary employed by the Presbytery, were appointed to visit them. The Rev. John Joyce also at a later period. January 21, 1818, Mr. E. Caldwell, a licentiate of the Salem Association (Mass.) was received as a candidate under the care of the Presbytery of Harmony, and a call was presented for his pastoral services by the Congregational Church of Waynesborough which he accepted. Presbytery met at the Church in Waynesborough on the 3rd of July, 1818. Present, the Rev. William McWhir, Murdoch Murphy, & Thomas Goulding. The Rev. Murdoch Murphy preached the sermon from I Timothy 3:2; the Rev. Mr. (afterwards Dr.) McWhir presided and propounded the Constitutional questions. Mr. Caldwell was ordained by prayer and the imposition of hands, and a charge was delivered to

*During the residence of Dr. Palmer in Beaufort, the Beaufort Bible Society was organized, of which Robert Barnwell, Esq., was president and he one of the secretaries. It was formed in the latter part of March 1810. A Beaufort Religious Tract Society is also spoken of in the first annual report of the Religious Tract Society of Charleston June 10, 1816, which had received from the Charleston Society 1,900 tracts for distribution.



pastor and people. Before the sessions of November, 1819, his ministry on earth was terminated. "Since our last sessions, departed this life, in the lively hope of a glorious immortality, our beloved brother the Rev. Ebenezer B. Caldwell pastor of the Church of Waynesboro." [Minutes of the Presbytery of Harmony, Vol. I, p. 323.]

THE CONGREGATIONAL CHURCH, OF WHITE BLUFF, in Chatham County, Georgia, made application to the Congregational Association of South Carolina on the 8th of May, 1810, for the ordination of Mr. Lycan D. Parks, a licentiate of the Presbytery of Concord, whom they had called to be their pastor. The application was signed by David Johnson, Daniel Keefer, Geo. Nungizer, Geo. Poullen, N. Adams, and E. Floyd. Mr. Parks produced a dismission from the Presbytery of Concord, was examined as to his own religious experience, read a confession of his faith, and the Association having received competent satisfaction, complied with the request of the congregation of White Bluff, and resolved that his ordination take place on the following Sabbath, at the Church in Archdale street; that Dr. Hollingshead preach the sermon, Mr. Price offer up the ordination prayer, and Mr. Floyd deliver the charge. This was accordingly done, Mr. Parks was furnished with a certificate of his ordination, and a letter was addressed to the congregation of White Bluff signed by the Moderator and Scribe. [MSS. Minutes of the Association, pp. 54, 57.]

Notwithstanding the existence of a Congregational Association in Charleston, the churches of that order or their candidates for the ministry seem to have sought licensure and ordination from Presbytery. Nor did the Presbytery of Harmony decline upon such occasions to meet for the transaction of business in their congregations. This was the case with the church and congregation of White Bluff which had so lately applied to the Congregational Association. On the 21st of December, 1811, at a meeting of the Presbytery of Harmony, during its fourth session, held in Savannali from 20th to the 30th of that month, Thomas Goulding, of Sunbury, was received under its care as a candidate for the ministry. He was licensed at the eighth session of that Presbytery, at Augusta, on Sabbath, the 31st of October, 1813. At the 12th stated sessions at Columbia he received through the Presbytery a call to the church at White Bluff and at an in-

termediate session held at the latter place he was ordained and installed over that congregation in the form provided in the form of government of the Presbyterian Church. John R. Thompson, D. D., preached a sermon from 2 Tim., 24, 25, Rev. William McWhir presiding, and delivering the charge to the minister and people. This ordination and installation took place on the 27th of January, 1816. Here he labored faithfully, acceptably and successfully through the remainder of this decade. (Minutes of Presbytery of Harmony.)

CONGREGATIONAL CHURCH AT MIDWAY, IN LIBERTY COUNTY, GEORGIA.—The Rev. Cyrus Gildersleeve was still pastor of this church at the commencement of this decade. In 1811 he relinquished his pastorate in Georgia and was soon after settled over the church in Bloomfield, New Jersey. He died in Elizabethtown, in 1838, aged about 69 years.

The Rev. Murdoch Murphy who had been received by Harmony Presbytery from the Presbytery of Orange, December 27, 1811, at its sessions in Savannah, succeeded Mr. Gildersleeve.

Soon after Mr. Murphy had settled at Midway the inhabitants were called upon to arm themselves in defence of their country's rights, in the war familiarly known as the war of 1812. In September, 1814, the descendants of the heroic men of the American Revolution formed a committee of safety, and commenced the building of "Fort Defence" and protected the country from the predatory detachments of Admiral Cockburn, whose main occupation was to plunder the merchant of his merchandize and the planter of the products of the soil. [The Congregational Church of Midway, Ga., by John B. Mallard, A. M., Savannah, 1840.]

At the intermediate Presbytery at White Bluff, Mr. Robert Quartermann, a Deacon of the Midway Church, was taken under the care of Presbytery as a candidate for the ministry. He was licensed on the 7th of November, 1819, during the twentieth regular session held at Columbia.

We now turn our attention to those churches which are more strictly Presbyterian. And we again mention as the oldest of them all, the FRENCH PROTESTANT CHURCH OF THE CITY OF CHARLESTON. It seems to have remained for seven years without a pastor. "In 1816 the Rev. Robert Henry, a native of Charleston, who had spent some years in

Europe pursuing his studies, who had acquired meanwhile a knowledge of several European languages and was highly educated in the several departments of learned study, returned to his native city, and through him the attempt was made to conduct the worship of the congregation alternately in French and English according to one authority*; according to another, he preached in French once a month. (Duyckinck's Cyclopædia of American Literature.) The services in English were conducted by means of a Liturgy for the Lord's Day made by Mr. Henry. In December, 1818, Mr. Henry was elected Professor of Moral Philosophy and Logic in South Carolina College at Columbia, and resigned his position in the Church of Charleston. A small congregation had been formed, but the experiment of service in French and English was not satisfactory. It made parties in the Church, and a few French gentlemen who were members of the Corporation induced that body to make another effort to revive the former French services, when the Rev. Mr. Courlat was elected to the Church." This took place in 1819. (From the MS. of Mr. Daniel Ravenel, to whom we have been indebted greatly in the historic outline of this ancient church of the City of Charleston in our preceding pages.) Mr. (afterwards Dr.) Henry's ecclesiastical conviction was with the Old Scotch Presbytery of Charleston: "Robert Henry, Minister of the French Calvinist Church in Charleston, S. C.," begins his baptismal register, August 13th, 1815, in English: The last entry is, March 25th, 1818.

FIRST PRESBYTERIAN CHURCH IN THE CITY OF CHARLESTON.
 The Rev. Dr. John Buchan, was pastor of this Church at the beginning of this decade as the successor of Dr. Buist. How long he continued in this relation is not known to the present writer. The minutes of Harmony Presbytery show that on the 8th of April, 1813, at their sessions in Camden, a call from this church for the ministerial labors of the Rev. Aaron W. Leland was presented and read, accompanied with a letter from Mr. (afterwards Dr.) Leland accepting this call. Mr. Leland had been licensed on the 5th of April, 1811, had been ordained as an evangelist on the 3rd of May, 1812, and was installed on the 18th of April, 1813, in the First Presbyterian Church, Dr. Flinn preaching the sermon, and Dr. Montgomery presiding and giving the charge.

*Southern Quarterly Review for April, 1856, p. 189.

Dr. Buchan attempted to apply Scotch rules in the administration of church government, "and the Scotchmen of America could not stand it," and, to use the expression of our informer, "blew him up." There was a secession from the Scotch Church (the First Presbyterian), which built a new church for him in 1814, at northwest corner of Archdale and West Streets, and was known as THE ST. ANDREW'S PRESBYTERIAN CHURCH OF CHARLESTON. Dr. Buchan's mind became deranged, and he returned, at length, to Scotland. The congregation, without a pastor, discouraged, and burdened with debt, disposed of their premises on the condition that the church should be held sacred as a place of public Christian worship, and the ground attached thereto be continued as a cemetery. The First Presbyterian Church had erected a new edifice in 1814, during the pastorate of Dr. Leland, on the southwest corner of Meeting and Tradd Streets. A poor, wooden building had served the purposes of the congregation hitherto. The dimensions of the church were 120 feet long by 70 feet wide. The order, externally, is Roman Doric. The front exhibits a recessed portico, flanked by two towers surmounted by cupolas. The building is of brick covered with stucco.

The following information, derived from a sermon preached by Dr. Leland at the dedication of the present house of worship on December 29th, 1814, may be of value to our readers: "At the close of the 17th century, soon after the first settlement of this city, a religious society was formed, chiefly by persons from Scotland and New England, who erected a place of religious worship, then called the Presbyterian Meeting. For more than thirty years they continued united, obtaining their ministers from the Presbyterian establishments in Europe. At length, there appeared a disunion of sentiment upon the subject of ecclesiastical government; the Europeans being zealously attached to the forms and discipline of the Church of Scotland, while the majority preferred the Congregational or Independent system. This difference of opinion terminated in an amicable separation. This took place in 1832, when the Presbyterians, consisting of about twelve families, formed another society, purchased the ground adjoining this church, and erected a small convenient place of worship. They guarded against the evils they had experienced, for in the titles to the land, it is ex-

pressly stipulated that it is for the use of a Presbyterian Church, according to the forms and discipline of the Church of Scotland, having ministers ordained in the Presbyterian form, believing in the Westminster Confession of Faith, and to be converted to no other purpose forever. The names of these patriarchs of our congregation were James Abercrombie, John Allen, Daniel Crawford, John Bee, John Fraser, George Duraff, and James Paine. Their first minister was the Rev. Hugh Stewart, from Scotland. His place was supplied by the Rev. Messrs. Grant, Kennedy, Lorimer, and Morrison, who successively filled the pastoral office until the year 1763. At that time the Congregation had so increased that a considerable addition was made to the church to render it more capacious. The trustees then were George Marshall, William Woodrup, George Inglis, Dr. John Murray, William Simpson, George Murray, Alexander Rantowl, and James Grindlay. The Church chose for their pastor, the Rev. Dr. Hewat, of Edinburgh, who continued with them until 1775, when, on account of the Revolutionary war, he returned to England, and afterwards settled in London. At the time the church was dispersed by war, the trustees and leading members were Messrs. Robert Phelps, Robert Brisbane, William Glen, Robert Wilson, William Ancrum, Robert Rowand, Andrew Marr, Alexander Chisolm, William Wilson and James Johnston; when 1,455 pounds currency was the sum annually subscribed for the support of the minister. In 1784 the Church was reorganized, at which time Dr. Robert Wilson, Messrs. David Lamb, James Gregorie, John Mitchell, and James O'Hear were elders. The Rev. James Graham officiated as minister until 1788, when Rev. Mr. James Wilson, a clergyman of the Church of Scotland, then residing in New York, was called to the pastoral office, which he held for four years, when ill health caused him to resign. The corporation then addressed a letter to Rev. Drs. Robinson and Blair, requesting them to choose and send them a clergyman, when the church had the distinguished felicity to obtain the Rev. Dr. Buist. He arrived in Charleston in June, 1793, and was installed in November following. The congregation flourished under his ministry. Near the close of his life, it was determined to erect a new church, and considerable progress made in providing funds, when the church was called to mourning by the sudden removal of their pastor. The important va-

cancy was filled by Rev. Dr. Buchan, from Edinburg, who was succeeded, in 1812, by the present pastor," *i. e.*, "Rev. Aaron W. Leland, D. D. Under him the present edifice was completed, and at that time, as I gather from a tablet in the church, the following gentlemen were elders: Robert Wilson, Robert Rowland, Thomas Ogier, David Haig, James Blair, David Lamb, Samuel Wilson, George Macaulay and John Champney. Dr. Leland was followed by a Mr. Reed.

The only thing which enables me to approximate the number of communicants, is the number of "*tokens*" used upon communion occasions. There were two hundred of pure silver, and five hundred of alloy, and all were generally given out. The congregation must have been large. These tokens were used until the beginning of the war, when they were captured or destroyed with the Federal occupation of Columbia, where with the church records they had been sent for safety. They were circular, in size slightly larger than a quarter, and upon one side had the figure of a burning bush, inscribed by the motto "*Nec tamen consumebatur;*" on the other the representation of a communion table with the cup and bread, under which were the words, "Presbyterian Church of Charleston, S. C., 1800," and around it, "This do in remembrance of me." It may be of interest to know that for years this Church had its own hearse. The tablets within, and the tomb-stones around it, bear some of the most honored names connected with the history of this city.

With grateful remembrances, I am sincerely yours.

W. T. THOMPSON.

THE SECOND PRESBYTERIAN CHURCH AND CONGREGATION IN THE CITY OF CHARLESTON proceeded to carry into execution their purpose to erect a house of worship of ample dimensions and an ornament to their city. But previous to this, an organization in due form was effected.

"At a meeting in January 25, 1810, a subscription paper was presented for the signatures of those who wished to become members of the Second Presbyterian Church, to be governed by prescribed rules and by-laws, when the following persons signed their names, viz: Benjamin Boyd, Stephen Thomas, Robert Fleming, Richard M'Millan, Caleb Gray, Richard Cunningham, James Adger, John Porter, William H. Gilliland, Alexander Gray, John Blackwood, John Cun-

ningham, Alexander Henry, John M'Dowell, William Walton, Samuel Robertson, John Walton, Thomas Fleming, John Robinson, James Beggs, George Robertson, J. C. Martindale, John Brownlee, William Scott, John Johnson, Charles Robiou, William Aiken, George Keenan, Archibald Grahame, James Carr, Lewis A. Pitray, James Leman, John Noble, David Bell, James Evans, John Ellison, B. Casey, William M'Elmoyle, John Davis, William Pressly, Thomas Johnson, George Miller, James Blocker, Robert Belshaw, Samuel Corrie, Samuel H. Pratt, James Pennal, Thomas A. Vardell, John Steele, Nathaniel Slawson, John C. Beile, William Porter, Samuel Patterson, Samuel Browne, John M. Fraser, Thomas Milliken, John Smyth, John Mushet, John Crow, John Geddes, Peter Kennedy, James Wall, Charles Martin, Alexander Howard, William Thompson, John Dunn, William Smith, William L. Shaw, Edward Carew, C. B. Duhadway, Samuel Pilsbury, William Scott, R. Gailbraith, Richard Fair, Edward M'Grath, James Cooper, William Simms. It was dedicated to the worship of Almighty God, by a sermon from the Rev. Dr. Flinn, on Wednesday, April 3d, 1811; and connected with the Ecclesiastical Judicatures of the Presbyterian Church. This was the first session ever held in Charleston, by a Presbytery, *connected with the General Assembly of the Presbyterian Church, in these United States.** The Charleston Union Presbytery also held its first session in this church, April 10th, 1823. Thus was consecrated to the service of religion, that edifice in which we and our fathers have so delightfully and profitably waited upon the ordinances of the sanctuary. The sermon preached on that occasion is still extant, though rarely to be met with; but few who were present on the interesting occasion survive to tell its tale.

Although great munificence was exercised by the founders of this church, its cost far exceeded both their expectations and their means. By the account of the Treasurer presented up to April, 1812, it appears that the sum of fifty-five thousand five hundred and forty-eight dollars had been expended, and that a large amount would be still necessary to carry out the plans and pay the incurred debt. To meet this, a heavy assessment was laid upon the pews of the church, in March, 1811; and another, to three times its amount, in December,

*The first session of Harmony Presbytery was held in the First Presbyterian Church, March 7th, 1810.

1815. Notwithstanding these efforts, in June, 1816, it appeared that the sum of thirty-one thousand one hundred and fifty-six dollars twenty-five cents was still due, when it was resolved to sell all the pews on which the assessment had been paid."

"The first pastor of this church was the Rev. Andrew Flinn, D. D. He was called in February, 1809; installed April 4th, 1811. Dr. Flinn was born in the State of Maryland, in the year 1773, of honest and pious, but humble parentage. When he was about a year old, the family migrated to Mecklenburg County, North Carolina, where his father died in 1785. For his early education, as well as moral training, he was indebted to a mother, characterized by sincere and ardent piety. Through the kind assistance of some friends, the buddings of his genius were encouraged by the fostering spirit of a liberal education. He entered the University of North Carolina, where he was graduated with considerable distinction in the year 1798. He engaged in the study of theology, under the care of the Presbytery of Orange, and was licensed to preach the gospel in 1800. He soon gave proofs of that eloquence, piety and success with which he afterwards labored in the ministry. His first pastoral connection was with the church in Fayetteville, North Carolina, where he remained a few years; afterwards he removed to Camden, and from thence to the united congregations of Bethel and Indiantown, in Williamsburg, South Carolina. From this place he was called to Charleston in 1809, where he organized this church, dedicated this house of worship, and built up this congregation. In 1811 he was honored with the degree of D. D. by the University of North Carolina. In 1812 he was a delegate to the General Assembly, preached the opening sermon, and was elected Moderator. In 1813 he again preached the sermon at the opening of the Assembly from the words, '*Be thou faithful unto death, and I will give thee a crown of life.*' On February 24th, 1820, in the forty-eighth year of his age, after a long and painful illness, Dr. Flinn was removed from the scene of his earthly labors. During the whole of his sickness, he was eminently supported by those truths he had long, faithfully and ably preached to others. His last moments were employed in taking a solemn and affectionate farewell of his mourning family, and his surrounding friends, in which he exhibited

that serenity of mind, and that deep impression of soul, which belong to those who die in the Lord. He then, with great composure, raised up his hands and eyes to heaven, and said, 'Jesus into thy hands I commend my spirit.' Being characteristically an extemporaneous speaker, using but partial notes, Dr. Flinn has left behind him no other publications than a few sermons, which were published during his life."

The *elders* who served during Dr. Flinn's pastorate were: Benjamin Boyd, ordained March 4, 1810; died January, 1811. John Cunningham, ordained March 4, 1810; died November, 1815. William Pressly, ordained February, 1812; died 1820. Henry Bennet, ordained July 9, 1812; died 1820.

PRESIDENTS OF THE CONGREGATION.—Benjamin Boyd, elected 1809. Samuel Robertson, elected 1810. Stephen Thomas, elected 1813. William Smith, elected 1815. Samuel Patterson, elected 1818. Thomas Fleming, elected 1819.

The reports made to Presbytery for the year ending April, 1812, show that the additions to the membership for that year had been 77, making the total of communicants 91. The additions of next year were reported to be 30; the total membership, 116. The additions, April 14, 1814, 9; the total, 120. The additions reported for the year 1815 were 57; the total number of members, 176. The reports in the following years are not given in the Presbyterial records, but these show a state of great prosperity in this (at that time) infant church.

The city of Charleston included at the close of this decade some 24 or 25,000 souls. A census was taken in the summer of 1820, and gave 24,780 as the population of the city. It was taken however, in the summer at which time from 1,500 to 2,000 of the inhabitants were usually absent, principally at the North. Including the suburbs the whole population was 37,471. Of this the half or more were of the African race. Among the whites there was more than usual refinement, intelligence and wealth.

Among the Churches which are represented in this history while there was a general accordance with the Westminster Confession of Faith and Catechisms as to doctrine, in church government there was less, some constructing their church discipline according to the Presbyterian and some according to the Congregational order, and both perhaps mingling the elements of the one discipline somewhat with the other. And perhaps there was wanting sometimes that fraternal spirit

which can deal temperately with differences of practice in that wide and comprehensive work in which the ministers and elders in the church are called on to be employed.

The question of territorial jurisdiction was revived again as has been mentioned in our preceding pages. And the Rev. Dr. Henry Kollock and the Rev. John Brown were appointed a committee to draught a letter to the Rev. Mr. McLeod on this subject and forward it to him or lay it before Presbytery at their next meeting. This letter was reported to the Presbytery at its meeting in Charleston in April, 1811, approved and ordered to be signed by the Moderator and sent to Mr. McLeod.

A very intemperate pamphlet from the pen of Rev. Raphael Bell a member of the Presbytery of Charleston, which reflects little credit upon himself, and we may hope, did not faithfully represent the temper of his brethren, appeared from the Charleston Press and was reprinted in 1817. In this an attempt of the Charleston Presbytery to form a union with the General Assembly about seventeen years before is referred to, and it is said, "when the Presbytery asked their Congregations' permission to do so, 'they opposed and absolutely refused their assent to this measure;' alleging as their reason, 'that they could not dispense with divine service for nearly three months in the year, while their ministers were gossiping over the country, attending Synods and General Assemblies, which in no way whatever, promoted their spiritual improvement.'

"*Nolumus leges mutare hactenus usitatas atque probatas.* 'We will not change our ancient and venerable customs, said they, we wish our Presbytery to continue (as it has always existed from the first settlement of this State, and which has been found, by long experience, the only test of ability, fully to answer all the purposes of religious instruction) an independent one—*independent of Synods and General Assemblies*, which were only intended to retain ministers in their Churches contrary to the wishes and intentions of the people. One court was fully sufficient to try the disputes that might unfortunately arise between them and their ministers.' The people then, are to be blamed, and not the Presbytery, if it has not yet connected itself with the General Assembly. We have waited with patience for some overtures; but we have waited in vain. It is not true that we were ever invited to

join the Harmony Presbytery. We have had no communications ;—we expected some written propositions, but none have ever been received ; the resolve of the General Assembly requires that we should *effect a compromise.*" We know of no subject of difference or controversy that requires to be compromised. The supposed subjects of difference or controversy are directed in the event of a failure to be submitted to the Synod of the Carolinas. It could hardly be expected that a corporate independent body, having a *status atque nomen juris* would submit its rights and property to the decision of a body having no legal existence or competent jurisdiction, who are suspected to be our enemies, and who are publicly noted for an instance of persecution and oppression that has no parallel in the records of our State." The pamphlet is otherwise full of bitterness, ascribing the secession in the Independent Church, in the case of Mr. Forster to "the same ecclesiastical junto." The pamphlet abounds in personalities, chiefly directed against Dr. Flinn, and does little credit to the head or heart of its author. The Rev. Raphael Bell was born in the Brewington settlement, was educated under Dr. Buist, was a teacher in Charleston College, in 1807, and previous to this, had been licensed by the Charleston Presbytery.*

To this writer, prayer meetings and evening lectures and such religious efforts seemed an abomination, to be classed with camp meetings and other indecorums.

Of a far different spirit, we trust, were the great body of evangelical christians in that city. Their activity in benevolent and Christian efforts for their fellow men is shown by the numerous organizations which existed for this end.

The Charleston Bible Society was organized in 1810, (its Constitution was adopted on the 19th of June and its officers chosen on the 10th of July), six years before the organization of the American Bible Society. In 1819 it had distributed five or six thousand copies of the Scriptures. The Ladies Benevolent Society instituted September 15, 1813, for the relief of the sick and poor, relieved some three hundred

*Sketch of the College of Charleston, Am. Quarterly Register, vol. xii , p. 168, and the pamphlet in question, entitled "The Veil Withdrawn ; or, Genuine Presbyterianism Vindicated, and the character and intolerance of its enemies exposed in a letter to a respectable planter, by a minister of that church." "Semper ego auditor tantum? Nunquam reponam." Juvenal. Charleston : Re-printed by A. E. Miller, No. 29 Queen street, 1807.

cases and expended in seven years \$2,000. The Religious Tract Society was formed in 1815. The Congregational and Presbyterian Union Female Association for assisting in the education of pious youth for the gospel ministry was formed in 1815. In three years it had raised and expended over \$5,000 and founded a scholarship in Princeton Seminary. The Female Bible Society and the Sabbath School Association were formed in 1816. In 1819 it had distributed 851 copies of the Bible. The Marine Bible Society was formed in 1818, and in the same year the Female Domestic Missionary Society was established to provide and support missions in the City of Charleston. The Rev. Jonas King, since the well known missionary in Greece, served them faithfully as their missionary in the latter part of 1819, and the early months of 1820. His report read before the Society in May, 1820, was published in pamphlet form the same year. Mr. King was ordained by the Congregational Association of South Carolina, at the request of the Female Domestic Missionary Society, that he might the better serve them in the mission in which he was engaged, at the same time with Mr. Alfred Wright, who was ordained at the request of Dr. Worcester, Secretary of the A. B. C. F. M., that he might be better equipped for the missionary work among the Choctaws to which he had been appointed. The first successful effort to give seamen in the port of Charleston the preached gospel was made under the auspices of the Female Domestic Missionary Society by Rev. Jonas King. In May, 1819, "The Congregational and Presbyterian Society for promoting the interests of religion," which had existed for some time, changed its name to "the Congregational and Presbyterian Missionary Society of South Carolina," and gave greater simplicity to its plan. They had employed since July, 1818, Rev. Henry White, who was a graduate of Williams College, Mass., and had been a member of a Presbyterian Church in Utica, New York, and was licensed by the Congregational Association of South Carolina on the 13th of May, 1818, as their Missionary. His health being imperfect he seems to have had a kind of roving commission. Beginning in Western New York, he passed into some destitute parts of Pennsylvania, thence through Kentucky into Tennessee, laboring through Davidson, Williamson, Maury and Giles Counties. He then spent some

time in Northern Alabama, spoke of Huntsville as a desirable missionary station. The citizens were wealthy and had it in contemplation to build a large and commodious house of worship ere long. The Society wanted to engage the Rev. Messrs. King and Smith as Missionaries for the destitute parts of South Carolina and to support Rev. Mr. Kingsbury as their Missionary among the Choctaws. In September, 1819, they had a Missionary laboring in the upper districts of South Carolina. [Southern Evan. Intelligencer, vol. I, pp. 70, 220.]

A Sunday School Union Society was formed September, 1819, though there were Sabbath schools in the Circular Church in January, 1817, in the Second Church in 1818, in the Archdale Street Church in July, 1819, and an Association had existed in 1816. The Elliot Society, named out of respect to Elliot, the Missionary, who died in May, 1690, was instituted in 1819, for the purpose of sustaining missions among the Indian tribes. The Associate Reading Society was instituted in the Circular Church, in 1819, which met weekly to *work* for the Choctaw Indians, connected with the school of Rev. Mr. Kingsbury. These are the evidences of Christian action and Christian union in this city which in former years has had a greater number of charitable institutions, in proportion to its population, than any other in the Union. There were also many active and benevolent ladies, of whom were Mrs. Martha L. Ramsay, daughter of Henry Laurens, signer of the Declaration of Independence, President of Congress and prisoner in the tower of London, for his country's sake, of Huguenot descent and a noble Christian, and wife of Dr. Ramsay, the historian, who died June 10, 1811, and left behind her a shining example of the power there is in the life of an intelligent, refined and active woman, like those of the gospels, who were "last at the cross, and first at the sepulchre." [See and read memoir of her by her husband.]

The CHURCH ON JAMES ISLAND was associated, through its pastor, at least, during a part of this decade, with the Congregational Association, the Rev. Mr. Price being a member of that body. He was born March 16, 1773, on Crowder's Creek, in the southern part of Lincoln County, N. C., about five miles northwest of Bethel Church, in York District. He was a schoolmate with the Rev. James Adams, so long the pastor of that church, and received his early education in

that congregation. His theological education he obtained under the tuition of Rev. James Hall, of Iredell County, N. C. Mr. Price is represented as being a man of energy, and of practical talent. His wife was a Miss Baxter, of Bermuda. His daughter was married to Mr. F. Jenkins Mikell, of Edisto. He died on the 16th of June, 1816. We are not at present informed who was his immediate successor. The Rev. Aaron W. Leland appears as pastor of this church in the Minutes of the Assembly for 1819.

THE PRESBYTERIAN CHURCH OF JOHN'S ISLAND AND WADMALAW.—The Rev. William Clarkson continued pastor of this church until September, 1812, when death put an end to his labors. He had the affections of his congregation and was well esteemed by his brethren in the ministry as a man of more than usual ability and worth. He was commonly known as Dr. Clarkson, his title being derived from his degree as Doctor of Medicine. The following is the inscription upon his tombstone :

In memory of the Rev. Wm. CLARKSON,
who, during the last six years of his life, sustained the pastoral charge
of the united Presbyterian Churches on this Island and on Wadmalaw.
And while zealously discharging the important duties of his ministry,
was by a short illness summoned from his useful labors to enter into
the joy of his Lord on the 9th day of September, 1812, and in the 50th
year of his age. He was a native of Philadelphia, and of very respect-
able parentage and connections. As a husband, a father, a friend, and
in the various relations of life, he exhibited an amiable example of
affection, tenderness, and Christian integrity in his public character
and service. As a minister of Christ,

“I would express him, simple, grave, sincere,
In doctrine uncorrupt : in language plain,
And plain in manner _____,

Much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he fed
Might feel it too : affectionate in look
And tender in address, as well became
A messenger of grace to guilty men.”

For him to live was Christ, to die was gain.

After the death of Dr. Clarkson they are said to have been supplied for a year or two by a Mr. Morse [Letter of Rev. A. F. Dickson, then, Sept. 6, 1854, pastor of this church.] A letter was received from this Church by the Presbytery of Harmony at its meeting in Charleston, April 14, 1814, “requesting to be taken under the care of this Presbytery and

supplicating for supplies. On motion it was resolved that the prayer of the petition be granted." [MS. Minutes, p. 171.] The Church appears after this among the vacant Churches of this Presbytery. On the 26th of April 1816, Mr. John Cruickshanks was received as a Licenciate from the Presbytery of New Brunswick, and "a call from the united congregation of John's Island and Wadmalaw was profered to him, requesting him to become the pastor of said Churches, which call he declared his willingness to accept." "It was ordered that the Rev. Drs. Flinn and Leland, Mr. Forster and Couser be a Presbytery to meet at John's Island Church on the 2nd Wednesday of May next to ordain Mr. Cruickshanks and instal him Pastor of said Churches; that Dr. Leland preach the sermon and that Dr. Flinn preside and give the charge." [Minutes p. 234, 267.] His ministry was a short one. His death was reported to Presbytery, Nov. 5, 1818.

Subsequent to this the Rev. Mr. Abbot supplied the Church during the winter of 1818, 1819, and in the year last named Rev. Mr. Wright preached to his Church for a short time. Richard Cary Morse, who afterwards was one of the originators of the New York Observer and a licentiate, supplied this Church for a season. In 1818 this Church is mentioned in the minutes of the General Assembly as one of the vacant Churches of Harmony Presbytery.

The PRESBYTERIAN CHURCH ON EDISTO ISLAND, enjoyed the labours of their estimable and able pastor, the Rev. Donald McLeod, through this decade. Their connection through their pastor was with the old Charleston Presbytery whose last recorded act known to us was the licensure of James S. Murray, son of a wealthy planter of this congregation which occurred on the 15th of April, 1819. [So. Evan. Intell., Vol. I, p. 47 and Raphael Bell's Pamphlet, p. 32.]

WILTON PRESBYTERIAN CHURCH. We have no means of ascertaining who ministered to this people till near the end of this period. In 1819 the Rev. L. Floyd preached to the congregation on alternate Sabbaths. Either in this year or in the latter part of the year previous, money was raised by subscription for the erection of a new house of worship. [MS. of Rev. Dr. Girardeau.]

The PRESBYTERIAN CHURCH OF BETHEL PON PON was served during this decade by Rev. Loammi Floyd who was settled as its pastor in 1802. Of the numerical strength of the con-

gregation during this period we have not the means of judging. The report of Mr. Floyd to the Congregational Association in 1811, was three whites and 40 blacks in communion. In 1813 he reported the addition of 7 whites and 20 blacks. We think that in reference to the white communicants in 1811, there must be some mistake in the record. It probably refers to the additions during that year, and not to the total membership.

SALTCATCHER. There are several memoranda among the papers of Rev. R. M. Adams, pastor of Stony Creek Church. One is an enumeration of arguments to be set before the congregation in St. Luke's Parish to induce them to accede to the proposition of Saltcatcher Church that he should labor with them a part of his time. It would unite the two Churches and prevent the intrusion of ignorant or false teachers. It would afford the Gospel to those who had been long destitute of it. The pious and devout would have more frequent opportunities of enjoying the Holy Ordinance of the Supper. The Church in St. Luke's would have a claim upon them for the services of their minister, when that should be destitute and Saltcatcher be supplied. Another paper proposes the arrangements which will be adopted for the supply of the two congregations from the 1st of November to the 1st of June, and also for the intervening five months of Summer, and for the administration of the Lord's Supper. Among them is the purpose expressed of visiting the members of the Church at least once a year as their minister.

They are to see that the church building be finished and the church yard enclosed with a parapet wall and railing on the top as soon as convenient. He enters into minute particulars ; as that a new Bible, Church Register, Confession of Faith, Psalm and Hymn Book, Pulpit cloth and cushion, Sacramental tables, cloths, flagon, baptismal basin, towels, chairs in front of the pulpit, a box with lock and key beneath the pulpit seat to contain the books of the Church, benches for the vestry room, the appointment of a sexton and precentor, five elders to be elected and ordained, seven copies of Psalms and Hymns to be procured ; thirty dollars to be requested, and a like sum from the Trustees of Prince Williams, to purchase a silk gown. A thoughtful and careful minister indeed ! Whether these were private memoranda for his own guidance or public propositions to his Church, we are not informed.

He is said to have been especially attentive to his own personal appearance. His hair was powdered, and he rode to Church in his carriage, hat in hand, lest his hair should be disarranged.

Mr. Adams' ministerial labors were terminated with his death, which occurred, as before stated, on the 29th of October, 1811. The next we learn of Saltcatcher is the record from pp. 76 and 77 of the MS. Records of the Presbytery of Harmony, April 9, 1812. "Mr. Colin McIver, a licentiate of the Presbytery of Orange, produced a dismission from that Presbytery to put himself under the care of the Presbytery of Harmony, and applied to be received. He was received accordingly." A letter from the Representatives of the Saltcatcher Church, which had formerly been under the care of the Presbytery of Charleston, assigning reasons for their withdrawing from the jurisdiction of that Presbytery, and praying to be taken under the care of the Presbytery of Harmony, was received and read. Whereupon, after consideration, resolved that the prayer of the petition be granted. A call was then preferred from the Church of Saltcatcher for the whole of the ministerial labors of Mr. McIver, read, presented to him and accepted. The Presbytery met by appointment at Saltcatcher Church on the 29th of April, 1812, when Mr. McIver passed his trials, and was ordained, Dr. Kollock preaching the sermon, from I. Thess. v: 21, and Dr. Flinn presiding and giving the charge. Twenty-two members were reported as added to the church during the following year, and the whole number of communicants as thirty. Mr. McIver did not remain long in this pastoral charge. He was released from it on the 10th of April, 1813, and was dismissed on the 19th of May, 1814, to the Presbytery of Fayetteville. The Church of Saltcatcher reported thirty members in 1813, twenty-two of whom were added the last year.

THE INDEPENDENT PRESBYTERIAN CHURCH IN SAVANNAH.— Of this we have written briefly, and of the ministers who preceded Dr. Kollock. One name we neglected to mention, that of Rev. Robert Kerr, of whom we only learn that his memory was cherished with grateful affection by surviving members, but at what period, and how long his labors were enjoyed, we are not informed.

In the fall of 1806 the Rev. Henry Kollock, D. D., who was then Professor of Theology in the College of New Jersey,

and pastor of the Presbyterian Church in Princeton, was called to be the pastor of this important church, and in the autumn of that year he removed to Savannah, and undertook the charge of the congregation with zeal, fidelity, and forcible and eloquent presentation of divine truth, which were attended with great success.

At the first communion after he entered upon his labors, twenty, and at the second eighteen persons made a public profession of their faith. Dr. Kollock was born December 14, 1778, at New Providence, New Jersey, to which his parents had retired from Elizabethtown as refugees in the war of the Revolution. His father was active in that struggle, was a man of intelligence, and for some time the editor of a paper. His son showed a great thirst for knowledge in his youth, and having entered the Junior Class of the College of New Jersey, was graduated in 1794, at the early age of fifteen years and nine months as Bachelor of Arts. In 1797 he was appointed tutor in college, his colleague in the tutorship being John Henry Hobart, afterwards Bishop of New York, between whom and himself there existed an intimate friendship, though differing widely on politics and ecclesiastical government, if not in theology. "Although he was both a Democrat and a Calvinist," said Hobart, of Dr. Kollock, "he was the most intelligent, gentlemanly and agreeable companion I ever knew." He was licensed to preach the gospel by the Presbytery of New York on the 7th of May, 1800. The first sermon he preached at Princeton after his licensure on "The future blessedness of the righteous," was listened to with the intensest interest. Nor did this interest diminish during the time of his tutorship. In October, 1800, he was called nearly at the same time to a colleague pastorship with Dr. McWhorter, of Newark, and to the church of Elizabethtown, the place of his early education, and where most of his relatives resided. Here he was ordained on the 10th of September, 1800. His reputation sustained no diminution, but the reverse. The favorite authors of this entire period of his life were Owen, Bates, Charnock, Howe, Baxter, Tillotson, Barrow, Leighton, Bishop Hall and Pictet's larger work in French, for his professional reading. His life at this period was one of even excessive devotion to study. He allotted little time to sleep, preserved the most rigid abstinence and made rapid progress. In December, 1803, he was called

with urgent solicitations to the pastorate of the Dutch Presbyterian Church at Albany, and soon after was appointed Professor of Divinity in the College of New Jersey. During his pastorsehip, in concert with James Richards, Asa Hillyer, Edward Dorr Griffin, Amzi Armstrong, Matthew La Rue Perrine, and Robert Finley, most, if not all of them, men of note, he devoted some portion of his time to missionary labors in the mountainous regions of Morris and Suffolk Counties. Of these preaching tours Mr. Kollock was wont to speak with great satisfaction. The flowing tears coursing down the cheeks of these hardy men from the mines, coal pits and furnaces, gave him more pleasure even than the wrapt attention of the most polished city audience. On their return he and his brethren would sometimes spend the last day of the week in preaching in some one of their congregations. After such a day had reached its close, at Basking Ridge, Mr. Finley's charge, as the congregation was about to be dismissed, Mr. Finley arose with emotion too deep for utterance. After laboring in a few broken sentences, his tongue was loosed and he burst forth in such impressive eloquence as Mr. Kollock said he had never before heard. The congregation, before apparently passive, was powerfully moved and remained after the benediction, sobbing and overwhelmed. A powerful revival of religion followed which extended to other congregations around. In May, 1803, when a little more than two years in the ministry, he was called to preach the missionary sermon before the General Assembly, usually counted a distinguished honor, and performed the duty with great acceptance. This sermon was published. the only one he gave to the world in a pamphlet form.

The duties of Mr. Kollock in the Divinity Chair at Princeton, in which he succeeded a Dickinson, a Burr, an Edwards, a Witherspoon, were to supply the college and the adjoining congregation with preaching, and instruct such of the students as were in preparation for the ministry, in Theology and the Hebrew language. He also lectured to them or examined them on their studies in the several departments of Theological learning. In the commencement of 1806 he was honored at the age of 28 years, with the degree of Doctor of Divinity from Harvard, and in a few months afterward from Union College.

For two or three years after his settlement in Savannah, at

the wish of his friends, he spent the Summer months in journeying in the Northern States. On one of these excursions he travelled through New England and attracted great attention wherever he preached. This was the case especially in Boston, which he visited on three different excursions. Multitudes were attracted by his eloquence, and in 1808 the congregation of the Park Street Church, their spacious house of worship being completed, called him unanimously as their pastor. He had this call for sometime under consideration. According to one account, his connection with the Church in Savannah was dissolved with a view to his removal. According to another, he was prevailed upon by the trembling anxiety, and affectionate entreaties of the people of his charge, aged and young, male and female, to remain with them, and in Sept., 1809, he wrote to the Park Street Church declining their call, and they immediately extended it to that eminent man, Edward Dorr Griffin, his former neighbor in New Jersey, then Bartlett Professor of Rhetoric in the Seminary at Andover, who was gradually prevailed on to accept.

At the second stated sessions of the Presbytery of Harmony at St. Paul's Church in Augusta, Sept. 27, 1810, Dr. John Cumming was present as a ruling elder, but there being no quorum present it was agreed that a meeting be called by the Moderator, which was accordingly summoned for January 11, 1811, agreeably to a resolution of the General Assembly of 1796. At this meeting Dr. Cumming, a ruling elder from the church in Savannah was present as a member, and Dr. Kollock was received as a member of Presbytery, upon a dismission from the Presbytery of New Brunswick to the Presbytery of Hopewell, bearing date July 13, 1809. The Presbytery of Harmony had been constituted since that date, and that portion of Hopewell Presbytery which then held Savannah within its bounds, was now covered by the geographical limits of Harmony. The Savannah Church was several times represented in this Presbytery by one of its elders, and the 4th regular sessions of the body was held in that Church from the 20th to the 30th of December, 1811. In 1810 Dr. Kollock was called to the Presidency of the University of Georgia, but this office he thought it his duty to decline. The winter of 1811 was rendered memorable by the earthquakes by which the city of Savannah was visited, which may have made the minds of the people less certain of the endurance of earthly

things. Their attention was directed to their eternal state and under the influences of the Spirit, the Word of God as it was preached, was effectual to the conversion of many. Besides preaching with unaccustomed power on the Sabbath, his week-day meetings were numerous, and much of his time was occupied in counselling those who were inquiring the way of salvation. In the same year he published a volume of sermons which were much admired and extensively read.

Dr. Kollock became each year more and more firmly enthroned in the affections of his people. It is greatly to be regretted that there should have been anything to mar a life so apparently useful and happy. But the usages of society as to alcholic and intoxicating drinks were a temptation to many of all professions and classes of society. A man could not live in society, whether cultivated or otherwise, without having wines, often the most costly and tempting, or liquors more fiery, and less expensive, set before him as a mark of attention and hospitality, which it were rude and uncivil to refuse. Under these circumstances there were men of every profession, grave judges, able lawyers and physicians, merchants of influence and wealth, and occasionally reverend divines, who, before they were aware, were seduced by these subtle and unsuspected poisons, to their great injury and to the no small impairing of the respect in which they were held by others. It was regarded as necessary, in the severe seasons of the year, in wearisome journeys, in times of peculiar exposure, in malarious climes, on occasions requiring peculiar efforts, and even in social hilarity, to have recourse to such stimulants as these. In 1812, the General Assembly passed very earnest stringent resolutions on the subject of intemperance which came before the Presbytery of Harmony at its meeting in Augusta, in November of that year, for its action, at which meeting the subject of these remarks was present. In 1813, rumors were rife that he had yielded to these influences, and the moderator was called upon by several ministers and elders, to call by letter a *pro re nata* meeting to investigate the rumors that were afloat prejudicial to his standing in the Church. Such a meeting was held at Edgefield C. H. on the 11th of August, 1813. At the meeting in 1812, such rumors were known to the Presbytery, and were privately communicated to him with much tenderness and candor, and assurances were received from him of future circumspection and con-

sistency in his walk. But new instances were alleged as having publicly occurred, and charges were reluctantly tabled, and witnesses summoned, and testimony at a distance taken and he cited to appear to answer to these charges, but while they were on the threshold of this painful duty, they were furnished with a document from him prepared with care, in which he informed them that he felt it his duty to withdraw, and says, "I do hereby withdraw from the Presbyterian Government." There follows this withdrawal an argument stated with (no inconsiderable) ability and extended to some length, designed to prove that there is no other than the parochial or congregational Presbytery known to scripture or discoverable in what is known of the first ages of the Church. To this the Presbytery replied, expressing the opinion that no human councils profess the right of controlling the consciences of men, or of restraining or preventing them from exercising such forms of church discipline as is most agreeable to themselves, yet that the time and circumstances under which this declaration is presented, the Presbytery having been making efforts for the recovery of an offending brother and having been frustrated by the alleged repetition of the crime, and being now called upon in the most solemn manner to take further steps of dealing with him, were peculiarly unfortunate, inasmuch as it will be judged that the fear of conviction is the real cause of this declinature, and not any conscientious scruples which are alleged to have lately arisen with respect to the scripture authority of the Presbyterian form of Church Government. The Presbytery proceeded to pronounce its judgment that the declinature of Dr. Kollock was, under the circumstances, an act of *contumacy*, to express its abiding conviction that the standard of doctrine and discipline of the Presbyterian Church is agreeable to the Word of God, and suited to secure the peace, purity and prosperity of the Church; and to declare Dr. Kollock as suspended from the duties of the ministry on account of his *contumacy* in refusing obedience to the orders and authority of Presbytery. He was served with a record of its proceedings, and cited to appear at the next stated sessions, to show reason why a sentence of deposition should not be passed against him. These sessions were held by invitation in the Scotch Church, in Charleston, April 14-16, 1814, and after rehearing the several steps of process which had been taken, from the private admonition, to the public

suspension, they proceeded to depose him from the office of the holy ministry, Dr. Kollock having failed to appear. Thus matters remained until a *pro re nata* meeting was held at White Bluff, below Savannah, on the 25th and 26th of January, 1816. This meeting was held for the ordination and installation of Thomas Goulding as pastor of that church, for the receiving of any candidates who might present themselves, and for the relief of the vacant churches in that part of the country. At this meeting Rev. William McWhir, John Cousar, John R. Thompson, D. D., and Murdoch Murphy, ministers, were present, and in the course of their proceedings they annulled the sentence of deposition passed against him, and recommended that he be regarded and treated as a minister of the gospel in good standing in the *Independent Presbyterian Church*, to which he is now attached. And it was ordered that a copy of this minute be transmitted to each member of Presbytery, and to the Moderator of each Presbytery under the General Assembly. The Presbytery, however, at its *regular* stated sessions, did not ratify this action of the meeting *pro re nata*, on the ground that those present had transcended their powers, and had in other respects not acted in a way authorized by the rules of discipline, nor had any direct communication from Dr. K., as a Presbytery, nor any clear expression of his repentance. The communications were informal, and could not in themselves be a ground for Presbyterial action. These transactions were painful in the extreme to Dr. Kollock. In reference to their first action he says : "I do not then attend the Presbytery ; and I cannot recognize your authority over me. It is to me of little consequence what you do. Life has lost its charms to me ; and confiding in the cross to which I have fled, relying on that infinite grace, which is all my plea, hoping as a pardoned sinner to sing the song of Moses and the Lamb, I wait for the liberating stroke of death. I have received a wound in my heart which will cause me to groan all my days." He had committed a great mistake. At the moment that he was to be brought to trial he had, in a spirit of resistance, disowned the authority of that body he had sworn to obey. If his opinion as to the lawfulness of Presbyterial government had undergone a change, that was not the time to avow it. If he had appeared before Presbytery he would have found that those who had been faithful to him, and wept and prayed with him in pri-

vate, would have been ready to accept any manifestations of repentance, to have made the sentence as light as possible, and to remove it on the evidence of reformation. The *pro re nata* meeting again had committed an error, led into it by their own kindness of heart, and the representations informally made to them by a near relative of the accused. But his congregation still remained enthusiastically devoted to him, and although the Presbytery of Harmony had been informed that if they did not take action in the case, a neighboring Presbytery was resolved to do it, they could not see that they could have done otherwise. It was much blamed by those who did not understand the Constitution and Government of the Church, and had loose views of it besides, as arbitrary, unwise and tyrannical. Under these circumstances they addressed the General Assembly of 1816 directly by letter, rehearsing their whole proceedings, and earnestly requesting, to use their own words: "That our proceedings may either be rectified by your wisdom, or decisively sanctioned by your approbation. The state of public feeling in this vicinity, the abused cause of discipline and of truth, and the few and persecuted advocates of ecclesiastical law and order, all implore and demand the effectual interference of the General Assembly." "The General Assembly will easily perceive the most unpleasant situation in which these transactions involve us. A circular is out declaring that we have restored Dr. Kollock. He declares that he never expressed penitence nor asked for restoration. Surrounded by the enemies of Presbyterianism, and the friends of Dr. Kollock, our situation is peculiarly embarrassing. We have acted, as we believe, cautiously, conscientiously and firmly. We beseech you to examine our conduct. If you find us wrong, censure us; if right, give us the support of your public approbation." The Assembly replied by letter, and the Presbytery laid all its proceedings in the case before the Synod of South Carolina and Georgia, at their Sessions at Willington, in November, 1816, which decided that the act of the Presbytery at White Bluff was irregular, and that the Presbytery, meeting at Charleston, acted rightly in its repeal.

All these unpleasant things—unpleasant and painful to both parties—did not cause the piety of Dr. K. to be questioned by those who knew him. Even if they admitted much of what had been alleged, they remembered that none are per-

fect; that Noah, Abraham, David and Peter had grievously erred, and were yet owned by God as his chosen servants. To Dr. K., it seemed that his case was greatly exaggerated. "Is not your address," said he, in an unpublished reply to the authors of the Letter to the Assembly, "calculated and designed to represent me as perfectly abandoned to intemperance? And yet you well know that, on this point, I had long abstained from the very appearance of evil, and was not only temperate, but rigidly abstemious." It was, then, a fault which had been corrected, and, perhaps, by the painful discipline to which he had been subjected.

He continued to attend assiduously to the duties which his large and increasing flock imposed upon him, remaining now during the sickly season when sometimes he was the only minister in the city, "the care of all the churches," as it were upon him, the pastor, in some sense, of them all, visiting the sick and dying, and following them to their graves. Under these circumstances, his health gave way, and, at the advice of physicians and the urgent solicitations of friends, leaving his brother in charge of his pulpit, he sailed for England in March, 1817, visiting the chief cities of England, Scotland, Ireland and France. He was received with marks of great respect, and in Great Britain he preached to overflowing and admiring congregations. One object he had in view was to procure materials for the life of the great reformer, John Calvin, which he had projected and had commenced. In this he was disappointed. Returning in the month of November, on the evening of the monthly meeting for prayer, he delivered, to a crowded congregation, a deeply interesting discourse from 1 Sam., vii. 17: "And his return was to Ramah, for there was his house; and there he judged Israel; and there he built an altar unto the Lord."

In 1819, on the 9th of May, he dedicated the new, spacious and noble house of worship, his congregation, now greatly increased, had erected. But during the summer and autumn of that year, the pestilence raged in Savannah with unusual violence, and under his severe labors he became again enfeebled; but in proportion as his health declined did he become the more earnest to accomplish the work it was given him to do. He had appointed the 13th of December as the day when he would preach a charity sermon in behalf of the orphans. Against the remonstrance of his friends he entered

the pulpit, and delivered an impressive and touching discourse on the parable of the Good Samaritan, the last he ever preached. While listening in the afternoon to a sermon on the subject of Death, preached for him by a stranger, he experienced a slight paralysis of the arm, which soon passed off, but on returning home he fell prostrate under a new shock at his own door. On the next Sabbath the disease returned with new violence, depriving him of reason and consciousness, and, on the 29th, he died at the comparatively early age of forty-one. On the Wednesday before, his reason was restored to him, and as Dr. Capers, who was called to his bedside has written, "He lay with his countenance looking as if bathed in the light of the third heavens, serene and triumphant. Mrs. K. was in great agony, and his attention was most tenderly directed to her. He asked for Bunyan's Pilgrim's Progress, and caused one of the family to read the pilgrim's passage through the swellings of Jordan, and begged her to be comforted. He called for the singing of the hymn of Watts' :

‘Why should we start, or fear to die?’

and when it could not at once be found, he repeated the hymn, ‘There is a land of pure delight,’ his face lighted with holy joy.

“Observing me approaching his bed, he gently extended his hand, and as I pressed it in mine, he uttered, with some effort, ‘Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.’ And shortly after he had spoken these words, he fell asleep in Jesus.”

The portrait of Dr. Kollock prefixed to his works, which were printed in four octavo volumes in 1822, exhibits a countenance of manly beauty, and of great expression; his presence was commanding, his gestures appropriate and graceful, his voice, if not of the highest melody and of the greatest compass, was clear and distinct. His style was simple, yet sufficiently ornate, full of pathos and characterized by great energy and vigor. His eloquence was a strong, uniform and noble stream, acquiring velocity, beauty and power as it

advanced. There was a glowing earnestness and emotion which touched the soul. His descriptive powers were great and when his own feelings and those of his audience were wrought up to the highest pitch, he would sometimes burst forth in a short prayer or an apostrophe, which gave utterance to his own emotions and those of the hearers, that hung on his lips. "His eloquence" says Dr. Capers, "was the unique, the living expression of what he believed, approved and felt. Its primary elements were light and love, and its instruments, I think, were chiefly exquisite sensibility and a refined taste." He wrote his sermons out in full and placed the manuscript in the Bible before him. A glance of the eye on a page enabled him to repeat the whole, and he rarely recalled a word or hesitated in uttering a syllable. "In the latter part of his life, his brightest efforts of eloquence were purely extempore. Then his understanding seemed all light, his heart a fountain gushing with sensibility, every feature of his face beamed with glowing thought, and his whole person looked as if animated with a new life. I have not heard," says Dr. Capers, "more than one speaker in my life whom I have thought fairly on a par with him, and that was Dr. Jonathan Maxy, the first President of South Carolina College." He was fond of society and his frank, cordial and unassuming manner made him always a welcome visitor.

He introduced no metaphysical or philosophic speculations into his sermons, and seldom displayed the stores of Biblical learning he unquestionably possessed. The truths he brought forward were the plain doctrines of the Bible presented in a form which the people would feel and understand.

He was married in 1804 to Mrs. Mehetabel Campbell, widow of Alexander Campbell, of Richmond, Va., and daughter of William Hylton, of the Island of Jamaica. She survived her husband a number of years. He had no children. He was a man of large benevolence, and was generously sustained by a generous people, his salary being \$3,000, increased afterwards, in 1818, to \$4,000.

CHAPTER III.

The Presbytery of Harmony in the earliest period of its history gave great attention to the subject of Domestic Missions. At its second session in Augusta, January 11th, 13th, 1811, Mr. Ezra Fisk, a licentiate of the Hampshire Association, Mass., and Mr. Richard S. Storrs, licentiate of the Presbytery of Long Island, expressed to Presbytery their willingness to itinerate as missionaries within their bounds and on the frontiers of Georgia, and produced letters commendatory from these bodies as suitable persons for this service. They were received under the care of Presbytery and employed for four months. Without applying to the Synod, Presbytery proceeded to ordain Mr. Fisk after the ordinary examination, which was in the Presbyterian Church (St. Paul's) in Augusta. On the 13th the ordination took place in the Methodist Church, Dr. Brown presiding, and Dr. Kollock preaching the sermon from Acts xx., 28. They travelled and preached in the counties of Green, Hancock, Putnam, Morgan, Randolph, Clark, Oglethorpe, Wilkes and Burke; in Liberty, McIntosh, Screven, Washington and Baldwin, arriving in Savannah December 1, 1810, having travelled 1,100 miles, having preached eighty sermons besides attending private societies and exhorting, as opportunity offered, visiting many families and inculcating religious truth at the fireside.

Measures were at once taken to form a Missionary Society and the Rev. John Brown, Drs. Hollingshead and Keith, Rev. Andrew Flinn and Dr. Kollock and the elders Zebulon Rudolph, of Columbia, and Dr. Harral, of Savannah, were appointed a Committee to draft a plan and Constitution for the same. The Presbytery addressed a letter to the church of Braintree, Mass., requesting them to release Mr. Storrs from his obligation to them and permit him to remain longer in the missionary work, but without success. Mr. Fisk was engaged in missionary labor also from the 10th of April to the 25th of December, 1811, during which time he itinerated for three months through the Counties of Burke, Jefferson and Warren; Washington, Hancock, Baldwin, Jones, Putnam, Randolph, Mor-

gan, Clarke, Oglethorpe, Green and Wilkes, traveling about one thousand miles, preaching sixty-five times, lecturing also and exhorting where opportunity offered. Congregations were larger, listened with more candor and interest, and were more favorable than before towards the Presbyterian Church and its missions. In Morgan County, he had the happiness of seeing the Church called Pergamos organized; elders ordained, and about thirty seal their faith in the Lord Jesus at the communion table in the midst of the wilderness. In July he took his station at Washington, Wilkes County, where he spent most of the Sabbaths. He performed missionary labor in the neighborhood of Washington, and visited again most of the counties mentioned before. (*Min.*, pp. 58-61.) On the 30th of December the Presbytery adopted the Constitution of "The Union Missionary Society,"* to meet alternately on the second Thursday of January, in Charleston and Savannah, and appointed Messrs. John Bolton, of Savannah, and Stephen Thomas, of Charleston, its Treasurers. (*Ibid.*, 73.) The missionaries thus alluded to were Rev. Richard S. Storrs (afterwards D. D.), of Braintree, Mass., father of Rev. Richard S. Storrs, Jr., D. D., of Brooklyn, N. Y., and Rev. Ezra Fisk, who afterwards married the daughter of Rev. Dr. Francis Cummins, of Georgia, was for twenty years pastor of the Church in Goshen, N. Y., and received the degree of D. D. from Hamilton College in 1825.

In 1812 the Synod of South Carolina and Georgia returned to the hands of the Assembly the conduct of Domestic Missions, before entrusted to them, and the direct action of the Presbytery in the control of this matter does not again appear during this decade.

On October 28, 1814, the Presbytery received an application from a number of subscribers in the Counties of Tatnall and Montgomery, Ga., praying to be taken under the care of Presbytery and to be furnished with supplies. Messrs. Murphy and Goulding were directed to visit them as often as practicable, and at the next meeting it was reported that it had been done; that they were a duly organized congregation, and both able and willing to support a pastor. And at

*So called because it was to be supported by the Presbyteries of South Carolina and Georgia, and those Associations which receive the Westminster Commission. Its missionaries to be ministers or probationers in regular standing in the Presbyterian or Independent Church, and were to be stationary or itinerant as the Managers should direct.

the meeting at White Bluff, to which allusion has before been made, a delegation from McIntosh County appeared in Presbytery, representing several Societies in McIntosh, described the destitute situation of the inhabitants, and prayed for relief. A similar application was made by the inhabitants of Louisville, Ga., and supplies were appointed at the two next stated meetings for each of these places. Among the ministers named were Murdock Murphy, Thomas Goulding, Dr. McWhir, A. G. Forster, John Cousar, A. G. Fraser and Anthony W. Ross.

In the southeastern part of South Carolina, east of the Santee, was the ancient Church of WILLIAMSBURG, which continuing in connection with the old Scotch Presbytery, remained vacant, so far as we know, through this decade. The Rev Mr. Birch, spoken of on a preceding page, in a letter written to Dr. William Dollard, in 1811, and which breathes a heavenly spirit, recommended to them a Rev. Robert Reid, also a native of Ireland, and resident in Pennsylvania; but it is not known that he was ever invited to visit the church. Mr. Birch seems to have been acquainted with Mr. Malcomson in Ireland, and makes affectionate inquiry after him, as his old friend. [Wallace, p. 89, and MS. Memoranda of the Church.]

On the first of January, 1819, after Mr. Covert had served the neighboring congregations of Bethel and Indian Town, with great acceptance, "the original congregation of Williamsburg" addressed the Rev. Dr. Palmer, Moderator of the Congregational Association of South Carolina, through their committee, who expressed their desire that Mr. Covert should be ordained by them "in the Independent order," "that he may be qualified to discharge all the functions of the ministerial office, and to advance (under the divine blessing) the spiritual interest of the congregation." This request was joined in by Mr. Covert, who presented a dismission from the Presbytery of New York, by which he was licensed, and read a confession of his faith, which was approved by the Association. His ordination took place in the Circular Church, Charleston, on the 11th of February, 1819, the Rev. Dr. Palmer presiding. The ordination sermon preached by the Rev. Mr. Parks, the Rev. Mr. Floyd having preached an introductory sermon the evening before, the Rev. Mr. Lee offered the ordaining prayer, and the Rev. Dr. Palmer delivered the charge. [MS. Minutes of Association, pp. 86-88.] The old

Presbytery of Charleston had not yet ceased to exist, for on the 15th of April, "at a meeting of the incorporated Presbytery of Charleston, Mr. James Murray, of Edisto Island, was licensed by them to preach the gospel wherever God in his providence may call him."

The settlement of Mr. Covert over this congregation was a propitious event, as will afterwards be disclosed. The only elders of that church, whose names are recollectcd, are John McClary and Thomas and James McConnell. Thomas McConnell died in 1801. All were men of piety and worth.

BETHEL CHURCH, WILLIAMSBURG. We have seen that at the beginning of this decade, this Church was enjoying the useful ministry of Rev. Daniel Brown. He was received as a member of the Presbytery of Harmony on the 14th of January, 1811, but probably had already been preaching for sometime to this congregation. On a visit to his native place, in the summer of 1815, he was seized with a sudden illness and died; and there sleeps with his fathers. [Wallace, p. 90.] During the vacancy which existed for nearly two years, divine service was regularly kept up by the elders. On the 25th of March, 1817, this Church, in connection with that of Indian Town, made arrangements with the Rev. John Covert as a supply for one year. John Covert was a native of New York and a student of the Theological Seminary at Princeton. A manuscript letter of Rev. Dr. Miller, dated May 29th, 1816, addressed to Dr. Flinn, speaks of him as having been appointed by the Assembly's Committee of Missions, upon the application of Dr. Thompson of Augusta for missionary services in a large and important district of country between *Augusta* and *St. Mary's*. He was to go into that country as early in the fall as may be deemed expedient and safe, and to spend a number of months in a missionary tour. He was directed to receive advice and orders as to his *route* from Dr. Flinn as the member of the Assembly's Committee of Missions for South Carolina and Georgia. Dr. Flinn was probably the means, after Mr. Covert had served a few months on an itinerant service in the field for which he was originally designed, of directing him to his own former field in Williamsburg. On the 23rd of March, 1818 the Rev. Robert Wilson James, a native of that District, a graduate of South Carolina College, and of Princeton Seminary, and a grandson of Major John James, of whom we have written, Vol. I, p. 407, 409, 480, was chosen

as joint Pastor of the two Churches of Bethel and Indian Town. Mr. James was received by Harmony as a licentiate under its care from the Presbytery of Concord, and at the same time a call for his services was laid before Presbytery, and put into his hands and by him accepted. He was ordained and installed at Bethel Church on the 11th of February, 1819, concurrently with the ordination and installation of Rev. Thomas Alexander, as pastor of Salem and Mount Zion Churches, the representatives of these congregations being also present. The Rev. Geo. Reid preached the ordination sermon from Mark 16: 15, and the Rev. Dr. Flinn presided and delivered the charge to the pastors and congregations.

There were in the Bethel Church as elders prior to the ministry of Mr James, Robert Frierson, Samuel Frierson, Dr. John Graham, Samuel Wilson, John Wilson, William Wilson, James Bradley, and Thomas Witherspoon. At the commencement of Mr. James' ministry there were of these living, Samuel Wilson, William Wilson, Robert Frierson, and Thomas Witherspoon.* In 1818 there were added to the session by ordination, David McClary, Robert I. Wilson, Samuel E. Fu'ton, R. S. Witherspoon and I. B. Witherspoon. [Wallace p. 91.]

The history of the Presbyterian Church of INDIAN TOWN was much interwoven with that of Bethel through the ten years of which we write. They were united under the same pastors, and supplies, Daniel Brown, 1810-1815; John Covert, 1817, and Robert W. James, 1818. Of the two the Church of Indian Town was the largest. In 1812 Bethel reported to Presbytery 56 as the total number of communicants and Indian Town 94. Afterwards their reports were joint reports and the total number of communicants was 164 in the united churches.

The united Churches of HOPEWELL and AIMWELL ON PEE-DEE were left vacant by the removal of Rev. Duncan Brown to Tennessee. See Vol. I, p. 118. Daniel Brown was appointed to supply Hopewell in 1811. On the 9th of April 1812, Daniel Smith a licentiate of the Presbytery of Concord was received under the care of the Presbytery of Harmony, and at the same meeting a call for two-thirds of his ministerial labors was received by Presbytery, and being tendered to him

*Thomas Witherspoon was the father of Rev. Thos. A. Witherspoon of Alabama.

was accepted. He was ordained and installed at Hopewell Church on the 7th of January, 1813, the Rev. Daniel Brown preaching the ordination sermon from I Tim., iv:16, and the Rev. George G. McWhorter, presiding and giving the charge. The remainder of his time he preached at the Aimwell church On the 26th of December, 1819, "the Rev. George Reid in behalf of the Rev. Daniel Smith applied to Presbytery for the dissolution of the pastoral relation between him and the congregation of Hopewell, in consequence of the continuance of his ill health whereby he was altogether incapable of discharging his ministerial duties toward them, and had but little prospect of recovering his health sufficiently to do so. The application was granted and the pastoral relation was dissolved. [Minutes, 283.] At the end of this decade the Aimwell church became extinct. The house of worship passed into the hands of the Baptists, who put it in repair about the year 1850 to 52, and have preached in it occasionally since as a missionary chapel. John Witherspoon had left in his last will and testament the Lower Ferry on Lynches Creek to the church as long as it continued of the Presbyterian faith and order. Since the church organization has become extinct his family has sold the ferry to other parties. The communicants in the two churches in 1811 were 67, in 1815, 77 in number.

The PRESBYTERIAN CHURCH OF BLACK MINGO, named in 1808 by Dr. Ramsay (Hist., Vol. II, p. 25), as being one of the churches of the old Presbytery, and of which Rev. William Knox was pastor, must have been in existence during this decade, but we have been unable to find any items of history respecting it.

The minutes of the Presbytery make no allusion to the Church of BLACK RIVER, WINYAH, in Georgetown District during this decade. It probably had but a transitory existence. The Rev. Murdoch Murphy, its former pastor, applied to Presbytery, December 27th, 1811, to be received again from Orange Presbytery, to which he had been dismissed three years before. But he was now pastor of Midway Church, Georgia (p. 492).

The Church of SALEM, BLACK RIVER, by the removal of Rev. George G. McWhorter, became vacant, and on the 4th of March, 1811, petitioned Presbytery for supplies. The Rev. John Cousar, Rev. David Brown, Rev. John Brown, and Rev.

Andrew Flinn were appointed from time to time to visit it, preach, catechise, and administer the communion. On the 19th of May, 1814, the Rev. Robert Anderson, who had been licensed on the 10th of April, 1813, and had been sent to the church as a supply, was ordained and installed as their pastor, the Rev. Geo. Reid preaching the sermon from 2d Cor., iv 5 : " For we preach not ourselves, but Christ Jesus, the Lord," Rev. Daniel Brown proposing the questions and giving the charge to the pastor and people. He was a minister greatly beloved, and while he remained, discharged with great faithfulness and zeal, all the duties of his sacred office ; but from motives of health he was forced to leave them. On the 9th of November, 1815, he was released from his pastoral charge and dismissed to the Presbytery of Lexington, Va. The church was supplied by the two Messrs. Hillhouse, in the winter of 1816, and by Rev. John Joyce, in the winter of 1816 and 1817. In January, 1817, the Rev. Thomas Alexander, a licentiate of the Presbytery of Concord, visited Salem and preached to them till the April following. The people resolved on extending to him a regular call to the pastoral office. In April, 1818, he was received as a member of Harmony Presbytery, a united call for the two Churches of Salem and Mount Zion was presented to him, and he was ordained (the first appointment having failed), concurrently with Rev. R. W. James, on the 11 of February, 1819, at the Bethel Church, representatives of both Salem and Mount Zion being present. Two elders, William Bradley and John Shaw* were ordained in May following.

MOUNT ZION, IN SUMTER DISTRICT, owes its foundation to the efforts of three benevolent individuals, Capt. Thomas Gordon, Capt. John DuBose, and Thomas Wilson, Esq., in the year 1809. By an arrangement among themselves, Capt. Thomas Gordon furnished the whole of the Lumber for the

*On the 9th of June, 1810, the Presbyterian Churches of Medway, Salem and Mount Zion, met according to previous notice at Salem Church and organized the "Salem Auxiliary Union Society," whose object shall be to co-operate with the Bible Society of Charleston, also to aid the funds of the Missionary and Education Societies and the Theological Seminary at Princeton, each of the three last being under the care of the General Assembly of the Presbyterian Church in the United States. Of this Society Rev. John Cousar was elected the President, Robert Witherspoon 1st, and Robert Wilson 2d Vice-President, and Rev. Thomas Alexander Corresponding Secretary. (Evangelical Intelligencer, September 11, 1819.)

house of worship free of charge, John DuBose gave the land, and Thomas Wilson raised a subscription of \$400, for which Mr. Samuel DuBose agreed to build the church. In the year 1810, Rev. Geo. G. McWhorter accepted an invitation to preach to the congregation, and during that year preached from a stand erected for that purpose. Near the close of this year the church was completed. During the years 1811, 1812, 1813 and 1814, Mr. McWhorter preached to them one-half of his time in the new church. It receives its first mention, so far as we have discovered in the minutes of Presbytery, on the 8th of April, 1813, when it was represented in the Presbytery of Harmony by William Carter, an elder. What was the precise date of its organization we are not able to say. The statistical table which is appended to this, the Seventh Stated Sessions of the Presbytery, gives Rev. Geo. G. McWhorter as the pastor of Concord, Mount Zion and Beaver Creek, and the number of communicants in this united charge as 102. The same report of the same united charge is made at the April sessions of 1814; the same at April sessions of 1815. Mr. McWhorter left this charge about the beginning of 1815. It was dependent now upon such occasional supplies as it could obtain. As Rev. George Reid was appointed to supply Mount Zion, both in the year 1816 and 1817, it remained vacant during those years and until in 1818, it was united with Salem, under the pastoral charge of the Rev. Thomas Alexander. The three persons so active in the erection of the house of worship, Thomas Wilson, Thomas Gordon and John DuBose, all left before the church was organized. Messrs. Robert Wilson, William Carter and John Fleming were the first elders.

Of CONCORD CHURCH, in Sumter District, we know as little. The same tables show us that it was under the pastoral care of Rev. Mr. McWhorter in 1813, 1814, 1815; that it continued so till May, 1819, is established by the Minutes of the Assembly, which show that Mr. McWhorter was the joint pastor of Beaver Creek and Concord B. R. at that time.

NEWHOPE, was served still by Rev. Mr. Cousar. The total number of communicants, January 11, 1811, was 28.

MOUNT HOPE, is mentioned as one of his churches in April, 1813. It may be another name for the same organization. Neither of these names appear after this latter date.

MIDWAY CHURCH, which is on the N. E. side of the eastern branch of Black River or in what is now called Clarendon District or County, and BRUINGTON, which is south of the south western Branch continued to be the charge of Rev. John Cousar. Midway in January 1811, reported twenty members in communion, an increase of eight since the report in 1809. In the Spring of 1812, the membership was twenty-seven in number, eleven having been added and four dismissed. Bruington, which is now mentioned for the first time, is said to have been established in 1811 or 1812, during which year a house of worship was built and the Rev. John Cousar constituted its pastor. The same authority says it consisted at first of but five members, viz : Jane Nelson, James Nelson, Isabella Nelson, and Samuel Pendergrast. In the statistical report to the Assembly, under date of April 13, 1812, it had eleven members. In the two churches, thirty-eight. In the Spring of 1813, the united membership of Midway, Bruington and Mt. Hope, is fifty-nine, of whom twenty-three were added during the preceding year. In the Spring of 1815, the total of communicants in Midway and Bruington was eighty-five, fourteen having been added. Neither New Hope nor Mount Hope appear any more.

CHESTERFIELD C. H. among the supplies appointed on the 13th of April, 1812, were those of Daniel Smith, who was directed to preach two Sabbaths in the Districts of Darlington and Chesterefield. On the 9th of April, 1813, Mr. McNeil Crawford, an elder from the congregation of Chesterfield, appeared in Presbytery and made known the desire of that congregation to place themselves under presbyterial care ; the application was acceded to, and Mr. Crawford took his seat as a member. At the same meeting, Rev. Colin McIver was released from the pastoral at charge of Saltcatcher congregation and was appointed to supply at least one Sabbath at Chesterfield C. H. On the 19th of May, 1814, Mr McIver was dismissed at his own request to the Presbytery of Fayetteville into whose bounds he had removed, and on the 28th of October, a letter was received from him praying the Presbytery to give permission to the churches of Chesterfield, Pine Tree and Sandy Run, to make their reports to the Presbytery of Fayetteville and to request that Presbytery to receive those reports and attend to the interests of those churches so long as a member of their body shall minister to them as their

pastor. The prayer was granted. Before 1819, as appeared from the reports made to the General Assembly in that year, the Rev. John McFarland, also of the Presbytery of Fayetteville, had succeeded to the pastoral care of these churches, though Chesterville and Pine Tree are reported in the same minutes, as of the Presbytery of Harmony, and as being vacant.

Changes were also taking place which led not yet, but in the next decade, to the establishment of a Church known as the LITTLE PEEDEE.

This was found in what was originally a colony from Ashpole Church in N.C. In their new home they did not neglect the assembling of themselves together, but met on Sabbath days at the house of Mr. John Murphy, one of their members, for religious worship; sermons were read by Dugald and Duncan Carmichael, Esqrs., and by Mr. Murphy himself. Rev. Mr. Lindsay of North Carolina had occasionally visited them at their request. Afterwards, and during their religious services, the Rev. Mr. McDiarmid preached occasionally at private houses. These ministerial visits were between the years of 1805 and 1820. About the year 1815, the Rev. Mr. Caldwell of Concord Presbytery, preached in the house of Mr. Peter Campbell, while he, Mr. Caldwell, was employed as a teacher at Marion Court House. These religious exercises prepared the way for what supervened in the next decade.

RED BLUFF.—This church still belonged to the Synod of North Carolina, though in Marlboro' County, South Carolina. "The first meeting of Fayetteville Presbytery was held at Centre Church, Robeson County, N.C., on the 21st of October, 1813. The roll of churches is not given, but simply the roll of ministers. Red Bluff was doubtless one of the original churches, for soon afterward we find it supplied by the Rev. Malcom McNair, in connection with Centre, Ashpole and Laurel Hill. This date gives us a clue as to the length of time that Sharon existed as a separate congregation. It could not have been more than ten or twelve years.

THE FIRST PRESBYTERIAN CHURCH, IN COLUMBIA, so far as our historical researches have yet discovered, although existing in some form in 1795, (see Vol. I, 595,) received its first and complete organization as a Presbyterian Church under Rev. John Brown, afterwards D. D., who had recently become a Professor in the South Carolina College. A

meeting was held early in the year 1810, at the house of Mr. Daniel Grey, at which were present Rev. Mr. Brown, Mr. Thomas Lind, Mr. —— Becket, Mr. James Young, Mr. James Douglas, Mr. Daniel Gray and Mr. John Murphy. Having agreed to associate themselves together as a Presbyterian Congregation, they proceeded to the nomination of Ruling Elders; and after consultation and conference on the subject, Mr. Lindsay and Mr. Murphy being nominated were elected by the suffrages of the members present at the meeting.

At a meeting held on the 15th of May, 1810, at the house of the Rev. Mr. Brown, the members entered into and subscribed a more formal agreement, and appointed the Saturday next ensuing as a Day of Fasting, Humiliation and Prayer for the Divine blessing on the Church in general, and the newly formed society in particular, and especially for His blessing to await them in the celebration of the Holy Sacramental Supper of our Lord, which it was agreed should be administered in the College Chapel on the next Sabbath."

"At a meeting held at the house of the Rev. Mr. Brown, Col. Thomas Taylor, Mr. Lindsay and Mr. Murphy were ordained Ruling Elders in the manner prescribed in the 'Forms for the Government and Discipline of the Presbyterian Church in the United States of America.'" [Old Records of the Presbyterian Church of Columbia.]

This is the first communion of the Presbyterian Church in Columbia of which we have any record. Those who were present and participated in it frequently referred to it as a season of peculiar interest. The number of communicants was precisely the number of those who first sat down at the Sacramental Supper when it was instituted by Christ. Their names have been traditionally preserved, and it may be proper to record them. They are as follows: Mr. and Mrs. James Young, Mr. and Mrs. James Douglass, Mr. and Mrs. Zebulon Rudolph, Mrs. W. C. Preston, Mrs. Chancellor Harper, Mr. David Grey, Mrs. James Lewis, Mrs. Dr. Brown and Miss Clementine Brown, afterwards Mrs. Golding, to which list must be added," says Dr. Palmer, from whose MSS. we are culling most of these facts, 'Col. Thomas Taylor, the Patriarch of the settlement, who subsequently became an Elder in the Church, but who then communed for the first time under circumstances of peculiar interest. This venerable gentleman, so justly revered as one of the Fathers of the

Town, and of the Presbyterian Church, appears to have been through life a man of strong religious sensibilities. By education he was an Episcopalian, that being the church of his father. For himself, however, he had not been sufficiently satisfied with any existing church to attach himself to it. When on this occasion he saw the table spread in the Chapel of the College, and heard the free invitation given to God's children to celebrate the Redeemer's Passover in the Supper, his mind was powerfully affected. He had found the people among whom he was willing to cast in his lot, and yielding to the strong impulse of his heart, he went forward. Speaking with the emotions which mastered him, he bowed his head upon the table among the communicants, who were all happy that the Lord's Tabernacle was established among them. When the Elders came around to collect the tokens, (which were then used,) being ignorant of the usages of the Church, he slipped a piece of coin into the hand of the Elder, who with a smile returned it. But though not exactly qualified as to Church form, he was not disturbed; all recognized his pious emotion as the *true* token that he was the Lord's disciple. This circumstance he often referred to in later years, when he had become an officer in the Church, and is now frequently spoken of by his few surviving compeers, who dwell with affection upon his memory; which is the memory of a pure life and virtuous deeds." MSS. Hist. by Dr. Palmer, pp. 8, 9.

We have referred to this circumstance in Vol. I, p. 597, not being perfectly satisfied as to whether it occurred under the Mr. Dunlap or Mr. Brown's ministry. That Mr. Dunlap should have preached in Columbia nine years after his ordination without ever administering the communion of the Lord's Supper seemed to us somewhat strange. Then the sequence in the "old records." The meeting at the house of Mr. Grey early in 1810, their agreeing to associate as a congregation, electing Messrs. Lindsay and Murphy as elders, the more formal subscription and agreement May 13, 1810, at the house of Mr. Brown, and their having a day of fasting and prayer before the communion, their holding a meeting at the house of Mr. Brown, at which the two elders before mentioned and Col. Taylor were ordained, does not give a natural sequence of events, unless the communion in question was administered by the two elders, when as yet their ordination

had not taken place. There is no doubt, however, that the tradition, at the time of the writing of the history of this church by Dr. Palmer, was in accordance with his statement. And his conclusion was that elders were induced to come from neighboring churches to assist in the communion when administered by Mr. Dunlap. "Dr. Brown's useful labors in Columbia were terminated by the resignation of his office as Professor in the South Carolina College, which was on the first of May, 1811. He soon afterwards removed and transferred his relations to Hopewell Presbytery, having been elected as President of the University of Georgia, established at Athens. His short stay was, however, pre-eminently useful, as by him the church was fully organized and a spirit was infused which has continued to this day." The degree of Doctor of Divinity was conferred on him by the College of New Jersey in 1811.

At the meeting of the Synod of South Carolina and Georgia, at Columbia, in 1831, Dr. Brown was present as a worshipper in the church for the last time, and overpowered with emotion, alluded to the circumstances and scene of their first communion, in which he participated. Some of the letters written from Columbia while he was resident here and addressed to his friend, Dr. Flinn, are marked by that easy and flowing style, that childlike simplicity and that language of affection for which he was always so remarkable. Did our limits allow we would be glad to follow this good man through the remainder of his career. He resigned the Presidency of the University of Georgia in 1816, was twelve years pastor of Mount Zion Church, in Hancock County, when he removed to Fort Gaines and entered into the eternal rest on the 11th of December, 1842, in the 80th year of his age. "Our Apostle John," he was sometimes called, a man of guileless simplicity and universally beloved. Sprague's Annals, vol. iii., LaBorde's Hist. S. C. College.

The immediate fruits of his labors here were reaped by his successor, the Rev. Benjamin R. Montgomery, elected to the chair of Moral Philosophy and Logic, November 27th, 1811. "His ministration as Chaplain of the State Institution were attended by the people and he became as Dr. Brown, their quasi pastor." The members of the church being desirous of assuming a more regular form of connecting themselves more nearly with Dr. Montgomery as their pastor, held a meeting

on the 19th of July, 1812, in the Court House, in the town of Columbia. Col. Taylor was appointed chairman of the meeting. At this time the following paper was drawn up : "We whose names are hereby subscribed, do hereby agree to associate ourselves into a congregation for religious worship, under the pastoral care of the Rev. Dr. Montgomery, and his successors, whom we may hereafter choose. Divine service to be performed according to the Presbyterian or Independent form of public worship. Signed by Thomas Taylor, Sr., Henry D. Ward, James Douglas, Thomas Lindsay, J. Smith, John Murphy, H. Richardson, Henry W. DeSaussure, D. Coattes, William Shaw, James Young, Abram Nott, Zebulon Rudolph, A. Mulder, James Davis and John Hooker. At the same meeting Col. Taylor, Judge Nott and Maj. Ward were appointed a committee to procure a proper place for building a church.

Thus far the members of the church and congregation had been accustomed to worship in the College Chapel, occupying the galleries, while the body of the building was filled by the students. As the church grew in numbers this arrangement was no longer convenient.

When the town of Columbia was originally laid out by a Commission of the Legislature, a square of land containing four acres was reserved for a public burying ground in the southern portion of which interments were made.

At a later period, there being some dissatisfaction in the location of this public ground, an Act was passed in the year 1808, the same year in which the town itself was incorporated, authorizing the sale of half this square as yet unoccupied by graves. The proceeds of this sale were to be appropriated to the purchase of another burial place. This was done and the surplus of money over and above the purchase was to be divided equally between the four denominations. The two remaining acres were appraised, were to be the property of the Episcopalians and the Presbyterians. It was not advisable that their houses of worship should be so near each other, and it was agreed that one of these denominations should buy out the rights of the other. Lots were cast to determine which of the two should buy out the other party and become the sole proprietor. The decision was that the Presbyterians should hold the ground, extinguishing by purchase the just claims of the Episcopal Church. A contract was

made on the 22d of June, 1813, for building a house of worship. The whole expenses of which, including what was spent in procuring the site, is estimated to amount to \$8,000.

In the month of October, 1814, the Presbytery of Harmony met in Columbia and at this time the church was dedicated. We do not know what the services of dedication were. But the Presbytery was opened with a sermon by the Rev. Dr. Flinn from Revelation, 2:10. "Be thou faithful unto death and I will give thee a crown of life." The building at this time was in a most incomplete state, being only enclosed and floored, but without pews and sashes. Rude seats were constructed for the occasion, and the Methodist church was courteously tendered to the Presbytery for the services at night.

During the year 1815 the building was completed. In October, 1817, a bell was added, the same indeed which now calls us to worship. These first houses of worship in Columbia were not in the highest style of church architecture which is now affected. The Presbyterian Church, like most of the others was of wood. It had two square towers surmounted by cupolas in front, and perhaps was rather more tasteful and aspiring than the other churches, though it would appear not very imposing to the men of the generation now coming on the stage of action.

Dr. Montgomery, though still the chaplain of the college was permitted to officiate in the church, the students accompanying him from the Chapel. He continued to minister to them, receiving from the people the stipend of \$500; per annum till the year, 1818. During the six years of his residence and labors in Columbia, the leading incidents were the erection of a house of worship with all its necessary furniture; the gracious work of God's Spirit in the first year of his ministry during which 36 persons were added to the church and the election of a truly worthy and valuable elder. Mr. Thomas Lindsay, one of the three original elders having removed to St. Charles, Missouri, Edward D. Smith, M. D., Professor of Chemistry and Natural Philosophy in South Carolina College was chosen to fill his place. About the first of the year 1818 Dr. Montgomery began to meditate a removal to Missouri, and the church having grown in size and importance, realized the want of a settled pastor whose whole time and talents might be devoted to their interests. A public meeting of the

pew holders was called on the 28th of April, 1818, to take this subject into consideration. The result was the appointment of a committee of seven, consisting of Col. Thomas Taylor, Hon. Judge Nott, Ainsley Hall, Zebulon Rudolph, who had before been an elder in the church in Camden, Samuel Guirey, David Thompson, and Dr. Edward D. Smith, to whom was committed the whole matter of inquiring for a suitable candidate, and when *they* were satisfied, of conducting all the negotiations for his settlement in the pastorate. By this arrangement, the congregation bound itself to submit to the judgment of a select committee; but they sought to protect themselves by a condition in the settlement which limited the contract to a term of three years, when it would expire of itself but might be renewed at the pleasure of the parties. This rule, wholly unknown as it is to the constitution of the Presbyterian church, proved afterwards a prolific source of evil. But it was the only check which they could place upon the power which they had unwisely deposited in the hands of a committee to call and settle a pastor at *their* discretion.

The committee vested with this power and being aware that the Rev. Ebenezer Porter, D. D., then Bartlett Prof. of Rhetoric in the Theological Seminary at Andover, Massachusetts, and afterwards President of the same, was obliged to spend his winters in the South to avoid the rigors of a Northern climate, and supposing that on that account he might prefer a Southern residence, expressed the desire that he would consent to receive a call from this church. In the following November he was chosen President of the University of Georgia. Both offers were declined by Dr. Porter, through his supreme devotion to the Theological Seminary with which he was connected. [Memoir of Dr. Porter by Lyman Matthews, p. 75.] They next directed their attention to Mr. Thomas Charlton Henry, son of Alexander Henry of Philadelphia, a graduate of Middlebury College and the Theological Seminary at Princeton, New Jersey, and at this time a licentiate under the care of the West Lexington Presbytery, Kentucky. Though personally unknown to the committee he was warmly recommended by the Rev. Mr. Joyce, then of Augusta, and by several persons in Charleston. Accordingly a letter was addressed to him on the 23rd of June, 1818, which resulted in his being ordained and installed the first *Pastor* of the church, if we except Mr. Dunlap, who

had been ordained here by the old Presbytery of South Carolina in 1795. During the interval of the five years between the death of Mr. Dunlap and the advent of Dr. Brown, there has yet appeared no trace of the church's history. The Presbytery of Harmony met in the town of Columbia on the 5th of November, 1818.

At the earnest desire of the congregation, Mr. Henry passed through the several parts of his trial, and was ordained and installed on Saturday, the 7th of November, 1818, the Rev. Dr. Montgomery preaching the sermon from 2nd Cor. ii: 16, and Rev. Dr. Flinn presiding and delivering the charge to the pastor and the people.

Dr. Montgomery, at the same meeting, was dismissed to join the Presbytery of Missouri. A subscription was set on foot, as soon as the call was made out, to raise the salary, which was \$2,000, and to procure a residence. This church was incorporated in 1813, by the name and style of The First Presbyterian Church in the Town of Columbia. The total of communicants reported by Dr. Montgomery was forty-eight; twenty-six were received under Mr. Henry's ministry before the close of 1819.

The church met with a serious loss in the summer of 1819 in the death of Edward Darrill Smith, M. D., one of its elders, who was greatly beloved. He was descended from the Landgrave Thomas Smith, one of the early settlers of Carolina, was born in the City of Charleston in May, 1778, and was the youngest son of Josiah and Mary Smith, who gave him the advantages of a liberal education. He was graduated with distinction at Princeton at the age of 17, and took his degree of M. D. at Philadelphia. In January 7, 1802, he entered into partnership in the practice of medicine with his uncle, Dr. William S. Stevens, and Dr. Joseph H. Ramsay, and was married in November of the same year to Miss Sarah J. North, who survived him many years, an ornament and example to all, and universally beloved. In March, 1807, he removed to Pendleton, where the death of his eldest daughter quickened the religious impressions made upon the mind of Mrs. Smith and himself. He joined the Hopewell Church, under Mr. McElhenny, in the summer of 1810, and set up the altar of prayer, without delay, in his house. The solemn covenant he entered into at that time was found among his papers after his death, and is worthy of preservation as an

xample to others. The chair of Chemistry and Natural Philosophy in the College of South Carolina being vacated by the lamented death of Professor Charles Dewar Simons, who was drowned on his way home from Charleston, he was elected to succeed him, November 26th, 1812, and removed his family to Columbia in January following. He transferred his membership to the church in Columbia, took an active part in the erection of the church edifice; and Mr. Thomas Lindsay, one of the three original elders, having removed to St. Charles, Mo., he was elected an elder in his place. As a Christian, he was much in prayer; as a college officer, a man of wonderful diligence, methodical in his habits, successful as teacher, and beloved and revered by his pupils. He was of magnanimous and generous nature, sacrificing his own ease for the good of others, a model of manly virtue. He sat at the Lord's table at the communion in July for the last time. On Monday morning he left for Missouri with his friend, Mr. David Coulter; was attacked with bilious fever soon after his arrival at his friend's house, and died in the month of August far away from the wife and children of his bosom,) where his remains were interred. Great was the sorrow at his death. In the epidemic which had prevailed in Columbia in 1816, his duties in college were suspended that he might bestow his professional labors upon the suffering, to whom he was often the instrument of good.

THE BETHESDA CHURCH, CAMDEN.—The Rev. Andrew Flinn having resigned his pastoral charge on the 14th of August, 1809, the church was declared vacant, and a temporary engagement for the conduct of its worship made with the Rev. W. Brantly, of the Baptist Church, until a pastor could be procured.

At a regular meeting of the congregation, on the 16th of October, 1809, it was unanimously resolved that the Rev. B.

On Thursday, February 4, 1819, the Columbia Sunday School Union was formed. Col. John Taylor, *President*; Dr. James Davis, Dr. E. D. Smith, Major C. Clifton, and Rev. Prof. R. Henry, *Vice-Presidents*; Rev. C. C. Henry, *Corresponding Secretary*; John Dickson, *Recording Secretary*; Andrew Wallace, *Treasurer*; Messrs. Zeb'n Rudulph, Wm. Cline, D. Thompson, and Wm. DeSaussure, *Directors*. On the resignation of Dr. Davis, Rev. W. B. Johnson was appointed in his place. This organization embraced different denominations. Schools No. 1, 2 and 3 are referred to, and the objects of the organization seem to have been carried forward with great system and efficiency. Among the most diligent and interested workers in this Society was Dr. E. D. Smith.

R. Montgomery be called to the pastoral charge of the congregation, and, finding that the pew rents amounted to about six hundred dollars; that this sum be guaranteed to him annually as a compensation for his services.

The Rev. B. M. Montgomery entered upon the duties of his office January 1st, 1811, and Mr. William Lang and James K. Douglas were at that time elected elders. From this position he was called to a professorship in the College in Columbia. Dr. Laborde says (*Hist. of S. C. College*, p. 95) his first official act bears date February 9th, 1810. "In a letter now before me," says Dr. Laborde, "I am assured that never was a separation between a pastor and his people more trying. Nothing but the importance of uniting the pastoral relation of the young and feeble church at Columbia with the professor's chair in College could have induced him to relinquish his connection with the church at Camden. He was often heard to say that the most sorrowful day of his life was when he left Camden. His farewell sermon was preached from 2d Corinthians, xiii. 11. One who heard it writes that "it was an occasion never to be forgotten by those present. There was not a tearless eye in the church, and many irrepressible bursts of sorrow testified the love and attachment between a beloved pastor and his people." (*Ibid*, pp. 95, 96.) The parting of pastor and people, when there is even the common bond of friendship, is always painful. But the description reminds the present writer of what was said of Dr. Montgomery by Dr. Leland, lately departed, that "he was capable of great eloquence;" and by Dr. Campbell, who also departed this life some years since, that the most brilliant discourse *he* ever heard was pronounced by Dr. Montgomery. But his pulpit efforts were not always equal. Dr. Montgomery's stay in Camden was comparatively a brief one. He was elected to the chair of Moral Philosophy and Logic, in the College of South Carolina, November 27, 1811.

The church was again declared vacant, and the Rev. Geo. Reid was called to fill the vacancy occasioned by the resignation of Rev. B. M. Montgomery, and remained until the year 1819, when he removed to Charleston, and the church was again vacant. Various methods were adopted to keep open the house of God, and to sustain the interest of the people in religious things. At a meeting held January 7, 1819, it was resolved to invite Mr. John McEwen, who was not yet

licensed, to read a sermon each Sunday at the usual hour of service.* It was dependent on temporary supplies, among whom was Rev. Alfred Wright, afterwards missionary to the Choctaw Indians. (MS. of Jas. K. Douglas.) The number of communing members in this church in 1809 was 33. Other reports made to the Presbytery of Harmony give the total communicants in different years as 39, 48, 52 and 45.

PINE TREE CHURCH.—The Rev. Colin McIver is reported in the extracts from the minutes of the General Assembly for 1812 as employed for three months, "between Charleston, S. C., and Baltimore, on missionary ground." (Extracts. &c., p. 12. Mr. McIver was a young minister recently from Scotland, who came into this neighborhood about this time, and preached to several Scotch Presbyterians, both in English and Gaelic, who had settled between Camden and Big Lynch's Creek, and during that year, as our informant says, organized them into a church. The number of members is not known, but the first elders were Daniel McLeod, Daniel McLean, and Peter McCaskill. During his ministry a house of worship was built, near a branch which was called "No Head," by which the church was generally known for a number of years. Mr. McIver preached first at the house of Benjamin McCoy, and, afterwards, at other private residences before the house of worship was built. (MSS. of J. R. Shaw, Oct. 4, 1878.) There may be some error in dates, for we find Mr. McIver received as a licentiate of the Presbytery of Orange by the Presbytery of Harmony on the 9th of April, 1812, accepting a call from the church of Saltcatcher, and was ordained and installed over that church on the 29th of April, 1812. [MSS. Minutes of Harmony Presbytery, Vol. I, pp. 77, 93.]

He must have returned to his former field of labor. In their statistical report to the General Assembly in May, 1844, he is reported as laboring at Chesterfield, Pine Tree, and Sandy Run. He was dismissed to the Presbytery of Fayetteville, May 19, 1814.

ZION CHURCH, (WINNSBORO')—In 1804 the corner stone of a

*This John McEwen was from Edinburg, had been a student of divinity in the Relief Church, was received under the care of the Presbytery of Harmony February 10, 1819. Presbytery addressed a letter to him on the 9th of November, 1819, expressing their disapprobation of his performing the duties of a licentiate before receiving license, and *forbade* his officiating in any manner in a public capacity till authorized by them.

new church was laid, which, after great exertions and much expense was finally completed and dedicated to the service of Almighty God in September, 1811. During the period of Mr. Reid's ministry gradual accessions were made to the church and the interests of religion were generally promoted. The Presbyterial minutes furnish but occasional notices of this church, especially in the earlier part of this period.

The church was represented in Presbytery by its session and returned in April, 1812, six additions and thirty-one as the total of their membership. In May, 1816, Rev. Anthony W. Ross commenced his ministry among them. At the 14th session of Harmony Presbytery, held at Edgefield C. H. on November 7th, 1816, he was received as a licentiate from the Presbytery of Concord; calls were presented to Presbytery from the congregations of Zion (Winnsboro') and Salem, Little River, for an equal dividend of his ministerial labors. A special meeting of Presbytery was ordered, at which Messrs. McCulloch, Yongue, Forster, McWhorter, Cousar and Montgomery were ordered to be present for the examination of Mr. Ross for ordination. Presbytery met as appointed, and on Saturday, January 25th, 1817, the ordination and installation took place, Dr. Montgomery preaching the sermon, from Luke ii: 34, and the Rev. Samuel Yongue presiding and delivering the charge to the minister and the congregation. Previous to this Dr. Montgomery, Colin McIver, and John Forster had been appointed as supplies.

The church was prosperous and harmonious under Mr. Ross until a division of sentiment arose on the subject of Psalmody. Several persons felt themselves aggrieved by the singing of Dr. Watts' version of the Psalms. After frequent correspondence had taken place between the minister and the disaffected members, it issued in a secession from the congregation, which secession erected a small church in the village where they could enjoy "liberty of conscience" and sing a Psalmody of their own choice. After some time had elapsed the animosities subsided and different members of both congregations frequently mingled their devotions together in the worship of God. (Session Book of Zion Church).

The ladies of Sion Church and those of Salem L. R., made their pastor Rev. Anthony W. Ross, a member for life of the American Bible Society. And a Female Missionary Society was organized in Winnsboro', denominated "the

Missionary Society of Zion Church," which is constituted an auxiliary to "The United Foreign Missionary Society."

There was a Bible Society formed also at Winnsboro', known as "The Auxiliary Bible Society of Fairfield District," the object of which was to co operate with the American Bible Society. The names of its officers were David R. Evans, *President*, John Mickle, John Pickett, John Johnson, William Joiner, Rev. James Rogers, Charles Bell, Rev. Mr. Montgomery, Rev. Anthony Ross, *Vice-Presidents*, Rev. Samuel W. Yongue, *Treasurer*, John Bachman, Jun., *Secretary*. Its first anniversary was celebrated on the first of May, 1819. [Quar. Intelligencer of July 21, 1819.]

SALEM (LITTLE RIVER), which had been recently organized, applied at the sixth stated session of the Presbytery of Harmony, held in Augusta from the 12th to the 16th of November, 1812, to be taken under its care. Supplies were at different times appointed for it, mostly to be filled by Rev. Saml. W. Yongue, until, as we have seen, it united with Zion Church, Winnsboro, in calling Rev. Anthony W. Ross, and shared with it in his pastoral labors.

LEBANON CHURCH, (JACKSON'S CREEK,) Fairfield.—Mr. Yongue was still its pastor. His occupations were much as before, and he was again cited for non-attendance at Presbyterian meetings. He was appointed to duties beyond his own charge, as a supply: for example, to the vacant congregations of Concord, Horeb and Aimwell, and Salem, (Little River). He served both the Lebanon and Mt. Olivet Churches through this entire period. The total membership in the two churches in April, 1813, was 120. The same number is reported in April, 1814.

Mt. OLIVET CHURCH (OR WATeree) had the same pastor who ministered to Lebanon. Both congregations were composed of similar materials, with few exceptions they were of Scotch-Irish descent; possessed the same hardy virtues, and were attached to the same doctrines, church order and discipline.

HOREB CHURCH is associated in the minutes of the Presbytery through this decade in connection with Aimwell, is represented as vacant and unable to support a pastor, is supplied by appointment of Presbytery in the earlier part of this period by Messrs John Foster and Yongue. Doubtless the ministers resident in Winnsboro' preached for these

churches far oftener than the mere days when they did so in obedience to Presbytery. The Rev. B. M. Montgomery, D. D., began to preach in this church in February, 1819. His registry of baptisms begins in that year.

AIMWELL CHURCH (on Cedar Creek) was vacant for about two years. Rev. William G. Rosborough or Rev. Francis H. Porter, who was principal, about 1812, of Mount Zion College, at Winnsboro, preached for it an occasional sermon. Rev. Anthony W. Ross is said, in the records of the session, to have preached to Salem one-fourth, to this church one-fourth, and to Winnsboro' one-half his time.

A log building was then erected near the site of the present building, which remained in use till a frame building was erected in 1833.

CONCORD CHURCH, Fairfield District.—Rev. Mr. Roseborough, who had ministered to Horeb Church in connection with Concord, died on the 5th of May, 1810. His remains were interred in the cemetery connected with Lebanon Church.

For a year or two after this the congregations were again vacant, though supplied in part by Rev. Francis H. Porter, then residing in Purity congregation. In 1813 they obtained the labors of Rev. Robert McCulloch for one-fourth of his time. In 1814 they secured one-half his time. This arrangement continued through the remainder of this decade.

BEAVER CREEK.—We are able to make no statement of the condition of this church in the earlier part of this decade. It had already absorbed into itself Miller's Church. In the minutes of the 6th sessions of the Presbytery of Harmony, November 12–16, 1812, p. 104, we read that, "report being made to Presbytery that the congregation of Hanging Rock had become extinct, and the few remaining members had attached themselves to the Beaver Creek Church, whereupon it was resolved that no further notice of it be taken on our minutes." It is recorded (Minutes, Vol. I, p. 24, of Presbytery of Harmony) that Rev. George G. McWhorter had removed from the Salem Church. This was in April, 1811. His name occurs in the reports to the General Assembly in connection with the united churches of Concord (Sumter District), Mount Zion and Beaver Creek, the total membership of his united charge, 102. He seems to have remained in charge of Beaver Creek and Concord (Sumter District) till the end of this decade.

CATHOLIC CHURCH, Chester District.—The Rev. Robert McCulloch continued the pastor of this church through the whole of this period. He continued to preach one-fourth of his time at Bethlehem, a branch of Catholic, near Beckhamville, as before, until 1811, when his time was wholly occupied by his labors between Catholic and Concord (in Fairfield), which was some ten miles distant. The combined statistics of these two churches are twice given in the Presbyterial minutes: in the spring of 1813, 127 members of the church, 11 having been added the preceding year, and 41 infant baptisms; in the spring of 1814, the total of church members was 125; the additions the preceding year 16, infants baptized, 31. There had been, therefore, 18 lost to the two churches by dismissions, removal, or death.

This church formed, according the boundaries of the Presbytery of Harmony, as settled by the act of the Synod, the outward limit of the jurisdiction of that Presbytery on the northwest.

HOPEWELL CHURCH, Chester, in the only notice we have found of it, during this period, is represented as vacant.

The CHURCH IN AUGUSTA, Georgia, was thrown within the limits of this Presbytery, whose boundary extended thence to the St. Mary's. Of the earliest notices on record of this church we have made mention in preceding pages. The Rev. Dr. Thompson, its pastor, was present at the first meeting of the Presbytery of Harmony, March 7, 1810, in the city of Charleston, and, while his health continued, was an active member of that body. This Presbytery held its 6th sessions in Augusta, from the 12th to the 16th of November, 1812; its 8th, October 28, 1813; its 17th, April 17, 1818, and its 19th, April 15, 1819. The church of Augusta reported it had, in September, 1810, 54 members, and had, during the year, baptized 2 adults and 20 infants. In April, 1812, they had added 10, their total was 65, their baptisms the preceding year 19 infants. In April, 1813, they had added 20, their total was 85, they had baptized 2 adults and 11 infants. In the spring of 1814 they report 4 additions, total of communicants 83, and 15 baptisms, infants. Other reports are not recorded in the minutes.

Dr. Thompson's health seems to have declined in 1817. At the meeting in November of that year, a letter was received from the session of the Augusta Church, requesting

Presbytery to appoint the Rev. John Joyce, who was received at that meeting as a member in good standing from the Presbytery of Philadelphia, as a supply to the pulpit of Dr. Thompson during his absence for the recovery of his health. He was accordingly appointed until the next stated meeting of Presbytery. At the next meeting, April 29, 1817, we find the following record: "The Presbytery have learned, with deep regret, that, since their last stated sessions, they have lost, by death, their brother, Rev. Dr. John R. Thompson, pastor of the Church of Augusta, who departed this life fully sensible of the approach of death, in the full possession of his mind, and in the triumph of faith, on the 18th of December, 1816, in the town of Nassau, New Providence." Mr. Joyce was appointed to supply four Sabbaths at Augusta, and one at Waynesborough.

CHAPTER IV.

We have now gone through the territory occupied, at this time, by the Harmony Presbytery. A few names of candidates or licentiates have occurred in the minutes which, perhaps, have not been mentioned on these pages. J. R. Golding who commenced his trials in this Presbytery was dismissed to the Presbytery of Hopewell. William Houck was licensed in April, 1813, with a view to his laboring among the German emigrants, but afterwards joined the Lutheran Church. Daniel F. McNeil, commenced his trials, but was afterwards stricken from the list of candidates. John Murphy, a deacon, say the minutes, but more probably an elder of the Columbia Church and a graduate of the South Carolina College, commenced his trials for licensure. Hiland Hulburd also, but was dismissed as a candidate to the Presbytery of South Carolina. Alexander G. Fraser was licensed the 27th of April, 1816, and dismissed April 23, 1818, to the Presbytery of New Jersey.

We have seen, that when the Presbytery of Harmony was created, the First Presbytery of South Carolina requested of the Synod of the Carolinas that it might be dissolved and its territory be so divided that the lower part of it should fall into the Presbytery of Harmony and the upper into

the Presbytery of Concord. It was, perhaps, believed that the heresy of Wm. C. Davis would be more successfully dealt with thus than if all remained as before. The upper division included, as we have seen, the Rev. William C. Davis, pastor of Bullock's Creek Church, the Rev. Robert B. Walker, of Bethesda, Rev. John B. Davies, of Fishing Creek, L. Richardson, the Rev. Thomas Neely, of Purity, and Edmonds; also the vacant congregations of Waxhaw, Unity, Hopewell, Ebenezer, Bethel, Beersheba, Shiloh, Yorkville and Salem. In this division was also the residence of John Williamson, a candidate.

These churches included in this triangular portion of territory that remained true to us, we must now consider. That which stands nearest to the then existing line of Harmony Presbytery, is Purity Church.

PURITY CHURCH, in Chester District, is about two miles from the Court House, on the road from Chester village to Rocky Mount. As we have seen, the Rev. Thomas Neely was pastor of this church at the close of the first decade in this century. "Owing to feeble health," says Rev. John Douglas, in his history of this church, "he was not able during the few last years of his life, to apply himself with much energy or efficiency to his work, though he rarely failed to meet his appointments." He was "suffering" under a wasting disease, from which few recover and by which many are carried away." "Of his acceptance and fidelity we may judge from the affection and regard with which his memory is still revered by those who sat under his ministry. There was nothing like a revival of religion during his ministry; nor were there any internal dissensions to mar the peace of the people of God. The fallow ground was broken up and the good seed sown, the harvest of which future laborers were to enjoy the privilege of reaping."

Mr. Neely died November, 26th, 1812, aged 41 years, 3 months and 21 days, and was buried in the church yard of Bullock's Creek. He was united in marriage with Miss Martha Feamster, by whom he had a daughter and a son who were left orphans at an early age, for she survived him but a short time. She died February 24th, 1814, and was buried in the same grave with her departed husband.

The church was now left as sheep without a shepherd. What Presbyterial supplies they had from 1812 to 1815 is

unknown. For the years 1815 and 1816 they procured the labors of Rev. Francis H. Porter. Mr. Porter was the son of David Porter, of the congregation of Bethesda, in York. His primary education he received from his pastor, the Rev. Robt. B. Walker. At a proper age he repaired to the High School of Dr. James Hall, in North Carolina, and there perfected his attainments in the higher branches of learning, and, under the same teacher, pursued the study of theology. He was licensed by the Presbytery of Concord in 1812. He had charge of Mount Zion College at Winnsboro, and, for a time, preached in that vicinity. At the time of his taking charge of Purity Church, he was a married man. Two of his children lie buried in Purity Cemetery, and one survived his brief residence here, and others were subsequently born to him. Four of his sons have been ministers in the Presbyterian Church. (All of them, Abner, Rufus, David, Joseph, have now passed away.) He remained here two years, in the last of which he encountered some unpleasant opposition from those who were offended at the use of Watts' Psalms and Hymns, which may, perhaps, have been the cause of his removal. After this, for two years, the church had only occasional supplies. Mr. Porter is said to have preached also at Concord a portion of his time while residing within the bounds of this congregation, and ministering to it in things spiritual.

After this he removed to Asheville, N. C., and ministered to the Asheville, Rimm's Creek, and Swanano Churches, and, at the same time, conducted a flourishing classical academy.

In the year 1819 they obtained the labors of the Rev. Aaron Williams, for a part of his time, then a licentiate of Concord Presbytery.

The original elders of this church began to disappear by removals and death. James Williamson had returned to Bethesda congregation, where he died; William Bradford became an elder at Fishing Creek; Robert Boyd remained with the same congregation; John Harden died, February 28, 1816, at the age of 53; Andrew Morrison also had died, when in June, 1818, John Walker, Charles Walker and Matthew McClintock were elected to the eldership, and were ordained by Rev. John B. Davies, of Fishing Creek.

EDMONDS' CHURCH, *alias* Pleasant Grove, continued under the ministerial labors of Rev. Thomas Neely until the year

1812. After his death the church withdrew from Presbytery and connected themselves with the Independents, or the followers of the Rev. Wm. C. Davis.

FISHING CREEK, which is situated near the creek of that name, about two miles below where the York and Chester line crosses that stream, was still served by that indefatigable minister of Christ, Rev. John B. Davies. This church shared richly, from time to time, in the quickening influences of the Holy Spirit. These seasons were of shorter or longer duration, from two to four or five years. Christians were quickened and encouraged, sinners were awakened and constrained to take refuge in Christ, and numbers were added to the church. The first of these seasons commenced in 1802, and continued about four years; the second in 1817, and continued two years. Encouraging indications of the Divine Presence were observed two years before, in 1815. At the beginning of this decade, in 1810, the communing members of this church were 79 or 80 to 83. In April, 1820, says Rev. Mr. Saye, there were 162, an increase in the ten years of 83. In 1812 the name of James Seele disappears from the list of elders, and James E. McFadden and John Boyd are added to it.

The CHURCH OF RICHARDSON, or formerly LOWER FISHING CREEK, as it had been called during the preceding decade, was a part of the pastoral charge of Rev. J. B. Davies. The church was smaller in size than the Church of Fishing Creek, having less than one-third as many members. Governor William Richardson Davie and his family supported this church as long as any of them remained in the community, but the tide of emigration was always setting against it.

BULLOCK'S CREEK.—We have seen that Rev. William C. Davis became pastor of this people in 1806, and that he continued his labors among them for four years of the last decade until 1810. "Shortly after Mr. Davis's settlement here he broached and published certain views of Christian doctrine which were at variance with the received doctrines of the Presbyterian Church, as stated in our Confession of Faith, for which he was arraigned before an Ecclesiastical Court."

We have before seen that the First Presbytery of South Carolina had been dissolved at its own suggestion, a part of its members and churches annexed to the new Presbytery of Harmony, and the other portion, in which was W. C. Davis

and his adherents, to the Presbytery of Concord, in the hope that in that Presbytery he might be subjected to discipline, and the eyes of his adherents be opened to his aberrations in doctrine. An extra meeting was called by the Presbytery of Concord to consider his case, when Mr. Davis, aware that it must now progress to a termination, determined to decline the jurisdiction of the Presbyterian Church, and declare independence. He, therefore, sent his declinature to the Presbytery of Concord, as follows :

“ To the Reverend Presbytery of Concord, to sit at Hopewell Church, on the third Wednesday of this instant, or whenever or wherever said Presbytery may sit ; and through them to all the judicatories of the Presbyterian Church in the United States of America :

“ OCTOBER 9, 1810.

“ AFTER MATURE DELIBERATION : *In the presence of the Omnipotent God, with the day of judgment in my eye ; in the name of the Lord Jesus Christ, who alone is Lord of the conscience ; and Head of the Church ; under the influence of the Word of God ; I do hereby declare that from the date of these presents, I am and do hold myself to be withdrawn from the government of the Presbyterian Church in the United States of America, and am consequently not amenable to the rules, edicts, discipline, or commands of said Church, from henceforth, sine die. Amen.*”

The Presbytery did not consider this act of his as a sufficient ground on which to stop the process ; he was cited a second time, and as he persisted in his contumacy, the Presbytery proceeded agreeably to the rules of discipline, and suspended him ; and at length he was deposed, for his continued contumacy, in 1812.

Mr. Davis assembled his congregation of Bullock’s Creek, at which were present many of the members of Salem Church. Sixty-one were present at this meeting. By a vote of 52 out of 61 persons present, they withdrew from the jurisdiction of the Presbytery, and forwarded their proceedings to that body. To these documents the Presbytery replied through their committees in separate communications to Mr. Davis and the congregation. But both parties adhered to the positions they had taken, until all efforts proving unavailing, the sentence of deposition was pronounced.

They formed themselves into an independent community,

under the title of "The Independent Presbyterian Church." He, however, labored amongst them but for a short time, until he removed to the West. After the removal of Mr. D. the congregation returned again to their connection with the Presbyterian Church, in the year 1817, and obtained the labors of Rev. Aaron Williams, a licentiate of the Presbytery of Concord, who was ordained and installed pastor over the church in August, 1819. Mr. Williams also became pastor of the adjoining Church of Salem, which had gone with Mr. Davis. By these untoward circumstances the congregation was greatly reduced in its numbers and its harmony destroyed, and became separated into two jarring societies. Who constituted their first bench of Elders is not certainly known, but as nearly as can be remembered they were John Dickey, Joseph Feemster, Stewart Brown, John Smith, Henry Plexico, Allen Dowdle."—[MS. of Rev. J. B. Davis.]

SALEM CHURCH, on the west side of Broad River, in Union District, was formed by the early labors of W. C. Davis, was received under the care of the First Presbytery of South Carolina, March 7, 1810, and sympathised with their pastor. There were members of Edmond's Church which eventually went over to him, and who sympathized with him during the whole period, as also there were in the congregations of Shiloh, and in Olney, in North Carolina. Delegates from all these churches met in Bullock's Creek Meeting House, in October, 1813, and framed a Constitution, consisting of the radical articles of the faith and discipline of Mr. Davis, and of the independent sect which he established. This Constitution was sent to a printing office in Salisbury, N. C., for publication, but the printer dying before the Constitution was put to the press, the manuscript was lost. The congregation of Salem, as well as that portion of Bullock's Creek congregation, the large majority of which, according to the authority from which we now quote, [Historical Sketch of the Independent Presbyterian Church in the United States, Columbia, 1839,] sided with Mr. Davis, were greatly discouraged when the pastor, and a licentiate in the ministry, Robert M. Davis, (licensed we suppose by the Congregational Presbytery of Bullock's Creek,) removed with some of the members of the church to the West. It was after the departure of Mr. Davis, and the arrival of Rev. Aaron Williams, that the remarkable revival commenced which visited so many churches. "On

the first Sabbath in August, 1817," says Rev. Robert B. Walker, in a letter to the editors of the *Evangelical Intelligencer*, published in Charleston, "where, on a sacramental occasion, at Bullock's Creek Church, the Lord appeared in the galleries of His grace, and poured out of His Holy Spirit, thirteen were added to the church, and many were awakened. At the close of the meeting it was announced that the Sacrament of the Lord's Supper would be administered at Salem, a branch of the Bullock's Creek Church, on the fourth Sabbath of the same month. The appointed day arrived, the people met, the ministers of the Gospel attended, and twenty-one were added to the church." The letter, a part of which this is an abstract, proceeds to describe the Sacrament at Bethesda and at Bethel, makes allusion to the work at Fishing Creek, Beersheba and Olney. See *Evangelical Intelligencer*, Vol. I, pp. 149, 237. A writer in the *Weekly Recorder*, whose letter is dated October 14, 1818, says: "In Bullock's Creek many (perhaps to the number of 78 at one communion) have turned from the error of their ways."

BETHESDA, in York District, still had the labors of Rev. Robert B. Walker bestowed upon it. Among the ministers who originated in this congregation was the Rev. Francis H. Porter, of whom we have spoken while giving the history of Purity Church.

After his residence in North Carolina, there referred to, he came back to South Carolina, and conducted an Academy at Cedar Spring, preaching meanwhile at Fairforest and perhaps Nazareth Churches. He visited Alabama as early as 1818, held a two days' meeting there, and administered the Lord's Supper under a spacious oak. He repeated his visit in 1821, and held a similar meeting. On both these occasions parents carried their children thirty miles to have them baptized. He removed from South Carolina in the spring of 1828, and joined the Presbytery of South Alabama. He there labored both as a preacher of the gospel and an instructor of youth. He supplied, respectively, the churches of Flat Creek, in Monroe County; Good Hope, in Lowndes; Pisgah and Selma, in Dallas; and Hebron and New Hope, in Green County. As a preacher, he was solid, sound, practical and instructive. As a teacher, he had many peculiar qualifications, and was eminently successful, having been the educator of many distinguished men, among whom are ex-Gov. Swain, of North Carolina; ex-Gov. Gist, of South Carolina. His earthly labors ended in 1845, when he passed to his rest, in the 59th year of his age. He was buried at Bethsalem Church, in Green County, Ala. His death was deeply regretted, and his memory duly honored by the Presbytery of Tuscaloosa and the Synod of Alabama, as their minutes of October, 1845, declare. He married the daughter of Rev. C. D. Kilpatrick, of North Carolina. [MS. of Rev. Jno. S. Harris and Dr. Nall's "Dead of the Synod of Alabama."]



Another of the ministers who rose in this congregation, was Rev. John Williamson, a son of the Elder, Samuel Williamson, who received his classical education under Mr. Walker. He was licensed to preach in 1812, and settled in North Carolina. From 1818 his labors were bestowed upon the church and congregation of Hopewell, in North Carolina, where he died in 1841. He was a man of brilliant and vigorous mind—fluent and chaste in his style and delivery, polished and agreeable in his manners, and a highly esteemed and useful minister of the gospel. He left his widow and children a large worldly estate, as well as a holy and exemplary life, to be enjoyed as their heritage. [MS. of Rev. J. S. Harris.]

"Rev. Samuel Williamson, D. D., was also from Bethesda, being a brother of the former. After an academical course under Father Walker, he was graduated with distinction in the South Carolina College in 1818. After a few years of teaching and private study of theology, he was licensed by Concord Presbytery, and preached at the churches of Providence and Sharon, in Mecklenburg County, N. C., and taught an Academy in the bounds of the former. After a pastorate of about fifteen years, he was elected a Professor in Davidson College, an office he accepted in 1838, much against the wishes of the congregations, and he was shortly afterwards promoted to the Presidency of the same Institution. This position he filled until 1854, when he resigned and retired to the Church of Hopewell, and served that people until 1856, in the fall of which he removed to Washington, Arkansas, where he is still an aged but active pastor. The writer hopes to be pardoned in saying of Dr. Williamson that *his* partialities for him are very great. Nor are they unreasonable when, besides his real worth, it is known that he married our parents, baptized ourself and brother and sisters, buried our ancestry, taught us the alphabet, led us through college as the president and pastor, and, lastly, received us into the communion of the church. Of him as a son may Bethesda ever be proud." *Ibid.*

The elders who were inducted into their office in this decade were Frank Ervin, born in York District, received into the church in 1802, and promoted to the eldership in 1812. After several years' of official duty, in which he exhibited more than usual religious fervor and zeal for the cause of God, he voluntarily demitted the active exercise of his office, and partially withdrew, owing to some change in his doctrinal views, from the communion of the church, but afterwards returned, and died much lamented, February 8th, 1839, aged 70."

"James Black was elected to fill the vacancy occasioned by the death of his father in 1812, and faithfully did he execute the duties of his office until he removed to Alabama in 1820. He died in Mississippi."

Robert Robertson, a native of North Carolina, was admitted to the eldership in 1815. He was a man of exemplary Christian character. He removed to Hall County in 1826, where he died in 1840."

"Allison Hope was born in Cabarras County, N. C., in 1780. When quite a young man he came into the bounds of Salem Church, in Union District, in which, for a short time, he was an elder. In 1812 he removed to Bethesda, and was re-elected an elder in 1815. After twenty-three years of devoted service here he was constrained, by the necessitous condition of the Church of Mount Pleasant, just organized near his residence, to transfer his services thither. But after a few years that church was dissolved, and he returned to Bethesda, and rested from his labors, August 29th, 1842, being 62 years old. His wife, whose maiden

name was Jane Moore, survived him several years, and of his children, Robert S was invested with the office so long and exemplarily filled by his father."

"In 1817 a precious season of divine grace was experienced in this church. Concerning this the Rev. R. B. Walker wrote in one of the periodicals of the day as follows: 'The communion at Bethesda was held on the second Sabbath of September, five weeks after that of Bullock's Creek, and two after the Salem meeting. Bethesda, once remarkably favored of the Lord, was now sunk into a state of languor as to divine things. Many had begun to fear that the Lord had forgotten to be gracious, that His mercy had clean gone forever, and that the harvest was past and the summer ended, and many were not saved. The services of the sanctuary commenced on Friday. Almost every brow appeared to indicate deepening impressions and a desire to hear the words of eternal life. Forty joined the church and partook of the Lord's Supper for the first time. The weather was unpleasant, rain poured down in almost incessant torrents, which were exceeded in nothing unless in the showers of divine grace.'

"The crowds in attendance were not so large, and the numbers under divine influence were not so great, but in the judgment of the most competent observers, the church received more real strength than in the great revival fifteen years before. The precise number brought to the Saviour cannot be ascertained, but it far exceeded the number first admitted to the Lord's Supper before mentioned, and on good authority we may say that two hundred at least were gathered in as the fruits of this revival.

"In the midst of the excitement and ecclesiastical changes wrought by William C. Davis, between 1807 and 1812, no commotion ruffled the serenity of Bethesda. Her elders, in the persons of Thomas Black and Elias Davidson, were present in the Presbyteries where his case was under adjudication, and always gave, by vote, judgment against him. And although Mr. Davis had, at one time, many admirers in the congregation and many personal friends, yet he eventually had no adherents to his erratic creed, and so the church lost no members by the schism; and only a few families, and those by intermarriage, have sought church membership with his followers. The storm raged and deeply agitated some

surrounding churches, yet it left Bethesda unmolested and united."

EBENEZER was still a part of the charge of Rev. R. B. Walker. It most probably shared in the work of grace with the neighboring Church of Bethesda, and in which other churches in this vicinity, from 1817 to 1819, participated. It was connected now with the Presbytery of Concord. Its last report to the First Presbytery of South Carolina, before its dissolution in 1810, gave it forty-four members in communion, with seven baptisms of infants.

BEERSHEBA, in York, was ministered to, as a stated supply, through this decade, by Rev. James S. Adams, who at first divided his labors between this church and Olny, in North Carolina, and afterwards between this and Bethel (York). It reported in 1810 one hundred and thirty members, a number which probably it never afterwards exceeded. It shared in the revivals of 1817 to 1819, which, to the churches of this neighborhood, was a season of refreshing from the presence of the Lord. [Rel. Intelligencer, New Haven, Nov., 1817, p. 464. Christian Spectator, New Haven, Aug., 1819, p. 442.]

UNITY, in York District, was one of the vacant congregations of the First Presbytery of South Carolina at its dissolution, and became connected, with others of this region, with the Presbytery of Concord. Its history during this decade is unknown to us. From the minutes of the General Assembly for 1819 we learn that, with Providence Church, North Carolina, it was a part of the joint charge of the Rev. James Wallis, whose death occurred in that year. See Vol. I. 668, Note.

SHILOH, formerly *Calvary*, on King's Creek, in the north-western corner of York district. Besides the labors of Rev. James S. Adams, who supplied it for some years, it was favored at one time with the services of Rev. Henry M. Kerr. Probably this was earlier than this decade. Under their labors this church seemed to prosper. This was succeeded by a season of long and dreary night. The ways of Zion mourned, and a high degree of spiritual declension became prevalent. [MS. of Rev. J. B. Davies.]

"For ten or fifteen years," continues Mr. Davies, "the means of grace were not enjoyed; the house of worship went to ruins, and the attention of the people was only now and then, at intervals of months, and sometimes of years, called

to the ministrations of the gospel. During this period of darkness and declension, removals took place by which the Presbyterian Church was completely disorganized and dispersed. The Baptist denomination formed the congregation of Antioch under very promising circumstances."

It was claimed by Rev. Wm. C. Davis and his followers as one of the constituent portions of the Independent Presbyterian Church. In the minutes of the Assembly for 1819 it is set down as one of the vacant churches of the Concord Presbytery.

BETHEL (*York*).—The vacancy in this church continued until 1811, when the Rev. James S. Adams removed his residence to Bethel, the place of his nativity, and was employed by the congregation as a stated supply. He continued his labors among them for many years beyond the period concerning which we now write. He was a man after the Master's own heart, a good man and full of the Holy Ghost. It was during this period that this church, in common with others, enjoyed a special outpouring of the Holy Spirit. In a letter of Mr. Adams to Mr. W. W. Woodward, of New Haven, dated "York District, S. C., October 27, 1817," he says: "We have had a glorious revival of religion in this country. It commenced in July, and has made its way into a number of our churches. I have attended five communions in the churches around, including my own, and we have admitted 162 to the church for the first time; a large proportion of whom are young people; but we have some of all ages. The work appeared to spread with great rapidity. It differs from the former revival we had in this country in several particulars. In this we have no bodily exercises; the work is powerful, but mental; much weeping and praying. In this we have no opposition as yet." [Religious Intelligencer, New Haven, Vol. I, p. 464, for November, 1817.] The Christian Spectator, of August, 1819, says: "Several of the churches in York District, S. C., have been favored with a 'time of refreshing from the presence of the Lord.' Very considerable additions have been made to the churches of Salem, Bethesda, Fishing Creek, Beersheba and Olney." [Chr. Spec., Vol. I, p. 442.] Another letter of Rev. Mr. Adams to the Rev. R. S. Storrs, Jr., dated December 10, 1818, and published in the Boston Recorder, says: "A Bible Society has been in operation with us for more than two years.

It is under the direction of our Presbytery. In all our congregations we have established Tract Societies. In my own congregation we have also established Circulating Library Societies, and we sometimes pay a little to the support of missions. Twelve months ago, at a communion season, the Lord was pleased to pour out His Spirit in a remarkable manner. From that time it has spread until all the churches in the district have partaken in the happy effects. If I am correct in my account, more than 400 have been added to our churches within these bounds. I have added to my two congregations 138, and the work is still going on."

The BETHEL ACADEMY was an important means of education, of which many had availed themselves. Rev. Mr. Adams was Secretary of the Board of Trustees, and attended on Friday afternoons to hear the declamations and compositions. At this time, Samuel Williamson, a graduate of South Carolina College under President Maxcy, was the teacher. There had been schools in this congregation almost from the settlement of the country, and tradition makes Andrew Jackson to have received some portion of his early education here.

WAXHAW CHURCH.—John Williamson, of whom we have spoken before in connection with Bethesda congregation took charge of the Academy, which had been taught by Rev. Francis H. Porter and others previously, in 1811. In 1812 he became a licensed preacher, and preached frequently for this church. He was ordained on the 20th of August, 1813. At this date Alex. Carnes, William Dunlap, George Dunlap, Charles Miller and Robert Walkup, were elders. The congregation is named among the vacant churches of the Presbytery of Concord, in the Minutes of the Assembly which met in May, 1819.

The name of Little Bethel does not appear in the minutes before us, but Yorkville is enumerated among the vacant churches of the Presbytery of Concord in 1819, and we learn from the papers of D. G. Stinson, Esq., that preaching was commenced in Yorkville in 1813.

The Second Presbytery was deprived of that portion of its territory which was below a line extending from Columbia to Augusta, and between that and the sea, in which territory it had before exercised practically little or no jurisdiction. This was now in the newly-constituted Presbytery of Harmony. The fourteenth stated sessions of that Presbytery was held at

Edgefield Court House on the 7th of November, 1816. Some intermediate sessions were held at the same place, showing that this was regarded as included within its bounds. The First Presbytery of South Carolina being dissolved on the 6th of October, 1810, the Second was dropped from its title as no longer appropriate, and it received the name of "The Presbytery of South Carolina," which it retained without change until the year 1878. Passing over the line of the Broad River we find no Presbyterian Churches either in the Districts of Lexington or Edgefield north of this line. The preaching station, which existed in the preceding decade on Cuffey Town Creek, in the upper part of Edgefield, was already discontinued, the Presbyterian population having moved higher up and being gathered into Presbyterian organizations in Abbeville or elsewhere.

During this decade,

Henry Reid was received as a candidate from the First Presbytery of South Carolina, April 3d, 1810, and was licensed at a meeting held at the house of Andrew Pickens, in the congregation of Hopewell (Keowee), April 5th of the same year, and was ordained May 12th, 1813.

Alexander R. Callihan was received as a candidate and beneficiary, April 4, 1810, but his trials were discontinued August 28, 1811.

John D. Murphy was received as a licentiate from the Presbytery of Orange August 27, 1811.

Thomas D. Baird was received as a candidate October 4, 1810, was licensed April 8, 1812, and ordained April 30, 1818.

James Gamble was received as a candidate April 8, 1812, was licensed October 4, 1813, and ordained April 21, 1815.

John Bull was received as a candidate April 8, 1812.

Richard B. Cater was received as a candidate April 8, 1812, was licensed April 4, 1814, and ordained April 6, 1816.

John Harrison was received as a candidate September 26, 1812, was licensed November 1, 1814.

William Means was received as a candidate April 7, 1813, was licensed April 22, 1815.

James Hillhouse was received as a candidate October 2, 1813, was licensed November 14, 1815.

Thomas Archibald was received as a candidate October 2, 1813, was licensed November 14, 1815, and ordained November 7, 1817.

Joseph Hillhouse was received under the care of Presbytery as a candidate October 4, 1813, licensed November 14, 1815.

James L. Sloss was received as a candidate November 13, 1815, was licensed November 18, 1817, and ordained as an Evangelist, November 18, 1817.

Alexander Kirkpatrick was received as a licentiate from the Presbytery of Balymena, Ireland, April 5, 1817, and was ordained July 31, 1818.

John S. Wilson was received as a candidate April 5, 1817, was licensed October 9th, 1819.

David Humphreys was received as a candidate October 3d, 1817, was licensed October 9, 1819.

James Y. Alexander was received as a candidate October 3d, 1817.

Hiland Hulbert was received as a candidate from the Presbytery of Harmony November 5th, 1817, was licensed November 6th, 1817, and ordained as Missionary Evangelist October 3, 1818.

Michael Dickson was received as a candidate November 18, 1817.

Thomas C. Stuart, who had been received as a candidate November 15, 1816, was licensed April 3d, 1819.

Benjamin Dupre was taken under the care of the Presbytery as a candidate October 8, 1819.

CHAPTER V.

Of the localities of Mount Bethel Academy and the church of Indian Creek, the predecessor of Gilder's Creek, which, not even in the preceding decade, was traceable in the minutes of the Presbytery, we find no notice in this.

GRASSY SPRING, in Newberry District, enjoyed still the ministerial services of the Rev. Daniel Gray. He was a good preacher and sound in the faith. The Rev. Wm. C. Davis ascribed the first active opposition to his "Gospel Plan" to Mr. Gray and Major McJunkin. Mr. Gray fell into a "decline," lingered a few years and died between the April and November meetings of Presbytery in 1816. Mr. Gray is believed to have been a native of Abbeville District and to have received his education in part there, and under Dr. Doak, of East Tennessee, (MSS. of Rev. J. H. Saye and letter of D. L. Gray.) The Rev. Dr. J. H. Gray and Rev. D. L. Gray, of Tennessee, were his nephews. Mr. Gray did not serve this church through all these years till his death, as its pastor. He was dismissed from this portion of his pastoral charge on the 2d of April, 1811. It was afterwards supplied as a vacant church by Rev. J. B. Kennedy, Daniel Gray, Hugh Dickson, in 1811 and 1812. It suffered very much from emigration to the West. Many of the families in the immediate vicinity of the church removed and the remoter ones fell into the membership of the Church of Cane Creek, which was most convenient to their own residence.

LITTLE RIVER, Laurens District. The Rev. John B. Kennedy was the pastor of this church during this period.

DUNCAN'S CREEK was the other part of the pastoral charge of Rev. John B. Kennedy. An unpleasant misunderstanding

between one of the session of this church and its pastor was reported to the Presbytery in October, 1817, and an adjourned meeting of that body was held at Duncan's Creek, one of the issues of which was the reconciliation of the dissensions and the restoration of Christian harmony and fellowship. It appeared, however, that the reconciliation was not permanent, but the Elder withdrew himself from the worship of God in that church. The case seemed complicated by the fact that one of the same name, a person of standing in society and probably a relative of the recusant Elder, addressed a letter to the session, declining further church connection with them. But it appeared that this was done when the session were about to call him to account for some immorality. Presbytery unanimously reasserted the principle in accordance with the discipline of the church, "that a declinature after the commission of an immoral act which called for the discipline of the church is not to be considered valid in any case, and that the church session is clothed with as full power and authority to call the guilty person before their bar to answer for his fault as though such declinature had never been handed in." This difficulty seems to have passed away. The Presbyterial records at least are silent respecting it.

ROCKY SPRING, in Laurens District, was vacant through the largest portion of this decade and a petitioner for supplies. Messrs. Kennedy, Henry, Reid, John Harrison, Jas. Hillhouse and Thomas Archibald, were appointed to preach to this congregation as temporary supplies in 1810, 1811, 1812, 1815, 1816. Of all these, Mr. Kennedy's are believed to have been the most constant. In April, 1817, they called Thomas Archibald, who had been licensed in 1814, for one-half his time. This call he accepted and he was accordingly ordained and installed at Rocky Spring Church, November 7th, 1817, the Rev. Richard B. Cater preaching the sermon from 2d Tim., 2: 15, and Rev. Hugh Dickson presiding and giving the charge to pastor and people.

LIBERTY SPRING—The Rev. Benjamin R. Montgomery was dismissed from the second Presbytery of South Carolina to the Presbytery of Harmony, April 3d, 1810, and this church applied to the Presbytery for supplies for its pulpit. On the 6th of April, 1816, a call was presented to Presbytery for one-half of the ministerial labors of Mr. John Harrison, a

icentiate under its care. This call Mr. Harrison declined accepting, yet he preached to the church in the years 1816 and 1817. Says Dr. Campbell, "He was a good preacher, as a young man." He was a native of Greenville, married the daughter of Alonzo Stewart, of Abbeville, and from Liberty Spring removed to Georgia. It was in 1816, during his ministry, that Dr. Robert Campbell was elected an Elder of this church. The next preacher was the Rev. Alexander Kirkpatrick. He accepted a call from this church for one-half of his labors and was ordained on the 31st of July, 1818, Rev. James Gamble preaching the ordination sermon from 1 Tim. 3: 1. Mr. Kirkpatrick was a native of Ireland, of good native intellect, of rather a cold temperament, a didactic and argumentative preacher, a man of great diffidence, good humor and benevolence. He married a daughter of Wm. Ligon. John McGowan, Robert Hollingsworth and Alexander Austin, were elected Elders under the ministry of Mr. Kirkpatrick. One of the old Elders had died and two had removed to the West. (MSS. of Dr. Campbell and minutes of Presbytery.)

WARRIOR'S CREEK.—At the 38th regular session of the Presbytery of South Carolina, held at Good Hope from October 1 to October 3, 1818, the congregation of Warrior's Creek, about seven or eight miles north of Laurensville, in Laurens District, was received under the care of that body, but no information as to the supply of its spiritual wants is recorded, save that in 1818-19, it is associated with Liberty Spring as under the care of Alexander Kirkpatrick.

RABOURN'S CREEK congregation received supplies during the decade. Jas. Gilliland, Wm. H. Barr, John Harrison and Jas. Hillhouse were appointed as supplies in 1810 and 1811. It is only in the earlier years of this period that the appointments of supplies are recorded, and when they are noted, the appointees are directed to preach so many times, at their own discretion, the places where, not being indicated, so that those fragmentary notices of vacant congregations are very unsatisfactory.

UNION PRESBYTERIAN CHURCH (formerly Brown's Creek.) The Rev. Daniel Gray continued to preach to this church in connection with Fairforest, until his death, which occurred in 1816. He was succeeded by the Rev. Joseph Hillhouse, who gave a portion of his labors to this congregation while settled

at Fairforest. During his ministry he commenced preaching statedly at Unionville. At what exact period this began we are not informed. It may have been near the end of this decade or soon after. The members of the church thought it proper to abandon their place of worship in the country and build a house of worship in the village. The lot on which the church edifice stands was given by Mr. Alexander Macbeth, George Brandon and Abram McJunkin, were ordained Elders by Mr. Hillhouse, after he began preaching at Unionville, probably about 1819. (MSS. of Rev. J. H. Saye.)

CANE CREEK CHURCH is ten miles from Unionville near the road leading from the latter place to Columbia and nearly equi-distant from Broad and Tyger Rivers. "It was formed about the year 1809 by a few members of the old Grassy Spring church uniting with a few from Brown's Creek. They purchased from Mr. Spilsby Glenn the building now called Cane Creek Church. It had been erected by the Society of Friends, and from them Mr. Glenn had purchased it before it came into the hands of the Presbyterians. The land upon which the church stands was purchased from Mr. Isaac Hawkins, the agent of the Society of Friends and contains in the whole about ten acres. The names of the persons who came from the Grassy Spring Church and united in forming the Cane Creek Church are the following, viz.: Maj. Samuel Otterson and his wife, Ruth, Henry Walker and his wife Mary, Mrs. Samuel Lay, James Dugan, Esq., and his wife, Frances, Jeremiah Hamilton and his wife, Mrs. Rebecca Buford, James Otterson, widow Brummit, Miss Ruth Otterson, Robert Crenshaw, Sen., and Robert Crenshaw, Jr., and one other. The following are the names of the members who came from the Brown's Creek Church, viz.: Maj. Joseph Junkin, elder, and his wife Ann, John Cunningham and his wife Ellen, Miss Jane McJunkin, Abram McJunkin and his wife Margaret, making, in the whole 23. Soon after the purchase of the land and building the services of the Rev. Daniel Gray were secured as a stated supply for one-fourth of his time. He preached here two years, during which Mary and Thany Otterson, daughters of Maj. S. Otterson, and Mary Buford became members of the church. Majors Otterson and McJunkin officiated as Ruling Elders and constituted the session at this period. From 1811 to 1816 the church was almost entirely destitute of preaching. Sometimes a sermon

was preached by a minister of the Methodist denomination who came by invitation. And when no minister could be procured, the Elders and members frequently met for prayer, praise, and the reading of the Scriptures. In the mean time occasional supplies were sent by Presbytery. In November, 1816, a petition was preferred to Presbytery for supplies and Mr. William Means, a licentiate, served this church as a stated supply for six months. From this time onward till 1820, the church had supplies only occasionally." [From the Records of Cane Creek Church.] The country around was originally settled mostly by Quakers. The house of worship as we have seen was built by them. In the first years of the present century they left the country and went to Ohio and Indiana. The original purchasers of the house unfortunately allowed other denominations to occupy it in common until nothing but a forcible expulsion would induce them to relinquish what they claim as their right. Under these circumstances the church eventually erected a house of worship about seven miles west of Cane Creek Church where the ordinances of the Gospel are stately dispensed." The above is extracted from the records of the session. But it is probable that the persons stated in the preceding sketch, to have formed the Cane Creek Church did not regard themselves at the time as uniting in a duly organized church capacity, but as merely making arrangements for sustaining Gospel ordinances. They were regarded, those especially from Brown's Creek, as still members of that church, and it may have been so with those from Grassy Spring. (MSS. Mr. Saye.)

FAIRFOREST CHURCH.—The Rev. Daniel Gray continued in this pastorate until his death in 1816. He fell into "a decline," and the last few years of his life were years of suffering and weakness. He was a good preacher and sound in the faith. The church was disturbed during his ministry by the errors of Wm. C. Davis, and at the meeting of Presbytery, April 3d, 1811, Mr. Gray informed this body that a number of persons in the congregation had imbibed the principles set forth in "The Gospel Plan," written by him, and sought to be directed by Presbytery as to his treatment of these persons. Dr. Waddel and Mr. Brown were directed to prepare a letter, to be addressed to that congregation, stating to them the light in which Presbytery viewed this matter.

The letter was submitted to Presbytery, was approved and forwarded, and was as follows :

"DEAR FRIENDS AND BRETHREN: The Presbytery of South Carolina have learned with unfeigned regret that some members of your society have viewed certain steps taken by the Presbytery, at their last sessions, as being rather rigid. They feel it as their duty towards those of Christ's household to use their endeavors to preserve both the peace and purity of the church, and are sorry to understand that there are any symptoms of discord among the members of a society once so respectable. In present circumstances, though far from desiring to lord it over God's heritage, yet we consider it as not transcending the bounds of our duty to admonish you to mark and beware of those unstable persons who cause divisions among you, and endeavor, by every proper and prudent method, to reclaim them. The elders we exhort to treat such with all due lenity consistent with the purity of the church; and should it be deemed proper or necessary in order to reduce the temporalities of your church to a state of greater regularity, as well as to ascertain the number of those among you who are still disposed to adhere to and support the principles of the church to which we belong, we recommend that a new subscription be opened and the members invited in that way to testify their sentiments. Should any member, after subscribing in the manner proposed, afterwards evince himself to be an advocate for error, we do recommend that he be dealt with as the discipline of our church directs in cases of error. Finally, brethren, we admonish you to endeavor to stand fast in the faith, striving together in prayer to God for his direction and protection, and may the God of peace and the peace of God be with you."

Mr. Gray was succeeded in the pastorship of this church by Rev. Joseph Hillhouse, who was brought up in Anderson District, received his classical studies at the academy at Varennes, and finished his course of preparatory studies with Dr. Waddell at Willington. A call for one-half of his ministerial services was laid before Presbytery at its twenty-fourth stated sessions, November 13, 1816, and he was ordained at Fairforest on the 19th of July, 1817, Rev. John B. Kennedy preaching the ordination sermon from Col. 4: 17, Dr. Waddell presiding and delivering the charge to the newly-ordained pastor and people. Mr. Hillhouse also preached at Brown's Creek, and began to preach stately at Unionville. During his ministry a new brickhouse of worship was erected at Fairforest. Under his ministry the congregation of Brown's Creek erected a house of worship at Unionville. Mr. William Means also preached in this church, probably before Mr. Hillhouse, but from debility he abandoned the ministry and was never ordained. From the period of the settlement of Mr. Hillhouse, things began to assume a more favorable aspect. The ordinances of God's house were strictly attended

to, and now and then a repenting returning sinner was found. No very visible outpouring of the Spirit was observed until about the beginning of April, 1818, when an unusual solemnity was perceived to prevail in the assembly which usually attended. Many hearts were filled with grief at the recollection of their past ingratitude. Many sought to obtain a seat at the table of the Lord, whom, by their sins, they had pierced. In the last of May twenty-five publicly professed their attachment to Christ and his cause; and in August, at another communion, twenty-eight more separated themselves from the world to follow after the Lord; thus making an aggregate of fifty-three, in four months, who have made a public, and, in most instances, a hopeful profession." (Letter dated Union District, S. C., October 14, 1818, addressed to the Weekly Recorder, and republished in the Religious Intelligencer, New Haven, of November, 1818.) Fairforest has been blessed with an eldership of no common excellence. Among them was Gen. Hugh Means, the son of James Means, one of the early settlers, the second child born in the settlement. His mother died soon after his birth, and he was nursed by Mrs. Story with her own son, George. He entered the service of his country at an early period, and won distinction on various occasions; especially at the battle of the Cowpens, where he was a lieutenant in the company of Captain Patton. He commanded a regiment in the war of 1812. After the close of the revolutionary struggle he was distinguished by his energy and kindness in providing for the pressing necessities of the widows and orphans of his fallen comrades. He was chosen a ruling elder at an early period of life, and discharged the duties of his office much to the edification of the church. He was an earnest and devout Christian, and a whole-souled man and neighbor. His posterity is numerous, but all scattered through the regions of "The far West." There were other elders whose useful lives extended into the times subsequent to this, and whose names deserve to be remembered. [MSS. of J. H. Saye and Minutes of Presbytery.]

NAZARETH CHURCH, Spartaburg District. This church flourished much under the pastoral labors of Rev. James Gilliland, Jr., who was a lively preacher, a good scholar and popular in his manners. At the meeting of Presbytery in April, 1815, he and Rev. Daniel Gray obtained leave to travel beyond the bounds of Presbytery during the Summer. And

it appears to have been the understanding that every minister traveling abroad should do so with the consent of Presbytery, and bearing credentials attested by the stated clerk or by the presiding Moderator and clerk. At the meeting November 13th, 1816, a letter was received from him stating his removal beyond their bounds, suing for a dismission from his pastoral relation with Nazareth, accompanied with his account book and the moneys held by him as the Treasurer of Presbytery. These accounts were audited and found correct, the Commissioner of the congregation was heard, and Mr. Gilliland was regularly dismissed, and the congregation now declared a vacancy in *good standing*, having fulfilled all its contracts with its pastor. On the 3rd of April they applied for one-half the labors of the licentiate William Means for one year, this application was acccpted by him. He perhaps had served them before in the same capacity, for he is said to have served them four years after the dismission of Mr. Gilliland until 1820. [Minutes and MSS. of Rev. R. H. Reid.] Mr. Gilliland removed to Mississippi after having rendered the country very efficient service in the pulpit and the school-room where many eminent men were his pupils.

FAIRVIEW CHURCH. This church was under the charge of Rev. James Gilliland jointly with Nazareth until September 28, 1812, when Mr. Gilliland applied for a dismission and was directed to cite his people to appear by their commissioner at the next meeting to show cause (if any) why the dismission should not be granted. As neither Mr. Gilliland nor any commissioner appeared, the business was laid over. James Hillhouse, Thomas Archibald, Joseph Hillhouse and Alexander Kirkpatrick were subsequently appointed by Presbytery as supplies. The statement we have received is, that the Rev. Hugh Dickson took charge of the congregation at the Fall meeting of Presbytery in 1814 a fourth of his time at a salary of 75 dollars, was succeeded by James Hillhouse at the Spring Presbytery of 1816, that on the 3rd Sabbath of October he resigned and was succeeded by Rev. Thos. Archibald who preached until the Spring Presbytery of 1817, then the Rev. Alexander Kirkpatrick, a native of Ireland, preached from June, 1817, to May, 1818. And during this period the Rev. Thomas D. Baird, from Ireland occupied the pulpit some portion of the time. During this decade Dr. Thomas W. Alexander, Lindsay A. Baker, were elders, and James Peden about



year 1816. (Brief history compiled by a committee of the church.) The regular sessions of the Presbytery of South Carolina were held at this church on the 1st of April, 1814, and the 7th of October, 1819.

NORTH PACOLET. James Gilliland, Jr., was appointed by Presbytery to supply this church in 1810, 1811, 1812; Dan Gray, in 1810, and Thos. Archibald, in 1817. The brief statement made to us in 1853 is, "In 1817 Rev. Braynard and Hillhouse labored as pastors, during whose service A. F. Jackson and his wife, A. Cunningham and his wife, S. Caruth and E. Scott, W. Kelso, Jr., and his wife, and J. and P. also became united with the church."

MILFORD. This name does not appear on the minutes of Presbytery during this decade. The same is true of the Cuffey Town congregation on Cuffey Town Creek in the upper part of Edgefield District.

The GERMAN CHURCH on Hard Labor Creek is once mentioned in the minutes of Presbytery. August 28th, 1811, Henry Reid, then a licentiate, was appointed to preach at the German Church." This was probably the continuation of the Cuffey Town congregation made up of German emigrants from the Palatinate who suffered such bitter persecutions in the preceding century and were settled in the old township of Hillsboro in 1760 and 1770. See Vol. I, p. 642.

SMYRNA CHURCH, (Abbeville.) The Rev. Hugh Dickson still ministered to this church one-half of his time. "In their effort to replenish their eldership, removed by death, the church elected Samuel Speece and Philip Stieffel who were inducted to office as their successors. They lived but a short time. Two others were appointed to take their places. They required some time for deliberation and before they had obtained their consent, they both died suddenly without ordination. Two others were appointed to fill their office, they died in like manner. This is mentioned as a singular providence. Robert Edd was then appointed and continued to act through the following decade." (MSS. by Rev. Hugh Dickson.)

GREENVILLE CHURCH, (formerly SALUDA,) Abbeville. Rev. Hugh Dickson continued the joint pastor of this and the last named congregation. All things moved on in the even tenor of their way with few accessions until 1815, when 14 new members were added to the church. Prior to this, Edward Sharpe having died, Isaac Cowan was appointed Ruling Elder.



in his place. Shortly after this John Seawright and Samuel Agnew were added to the Session. (MSS. of Rev. Hugh Dickson.)

ROCKY CREEK now ROCK CHURCH. Supplies were appointed for this church as follows: Wm. H. Barr, in 1810; Henry Reid, in 1811, 1812; Daniel Gray, John B. Kennedy and Hugh Dickson, in 1812, and John Harrison, in 1814. Most of these appointments were for a single Sabbath, some were for two or more. "The Rev. Henry Reid," says Rev. John McLees, now (in 1872) pastor of this church, "was licensed by South Carolina Presbytery about the year 1810. He supplied the church occasionally until 1819." Another MSS. account says "We have no trace of its history left (i. e., after 1805) till 1810, when it was supplied by Rev. Henry Reid till 1812." It was then vacant for five years, when Mr. Reid returned and preached once a month during the years of 1818 and 1819. He left it and it was again vacant. John Blake, Thomas Weir, and John Caldwell were appointed Ruling Elders in 1818.

Old CAMBRIDGE, or NINETY-SIX, is again without mention in the minutes of Presbytery during this decade. It still existed as a community of some importance. "The Cambridge Library Society" was chartered in 1816. About the time of the war of 1812 it rose again to some measure of prosperity. It was visited, too, by ministers of the gospel, among whom, according to the testimony of Mr. John McBryde, a resident of the place, and a merchant then engaged in business, were Rev. Mr. Dickson and Dr. Barr. It was visited, too, by Rev. Alfred Wright, afterwards missionary to the Choctaws, who was sent from the Missionary Society in Charleston as explorer,* who was followed by Rev. John Wheeler, afterwards President of Burlington College, Vermont, who came as a licentiate, in 1819, and preached both here and at "the Rocks," that is, Rocky Creek, or Rock

* "More than five years ago, Mr. Alfred Wright, while a student in the Theological Seminary at Andover, after serious and prayerful deliberation, came to the resolution to devote himself to the missionary work, should Providence open to him the way; but a failure of health has hindered him. After a residence, however, in North Carolina for two or three years, he found his health so far restored as to encourage him to commence preaching; and for several months past he has been employed in missionary labors to good acceptance in South Carolina." [Report of the Prudential Committee of the A. B. C. F. M., Sept., 1819.]



urch, from November to June. These men were sent by the Society of Domestic Missions, and the labors these and their successors resulted in the reorganizing of the church in this place early in the next decade.

HOPEWELL. (Abbeville).—Dr. Waddell continued to preach this church in connection with Willington, at which place resided. In the midst of his successful career at the latter place as an instructor of youth, and both here and there as a preacher of the gospel, he was called to the Presidency of Franklin College, at Athens, Georgia. A door of wider usefulness seemed open before him, and he requested a dismission from the Presbytery of South Carolina to the Presbytery of Hopewell, within whose bounds he had removed, which was granted him on the 17th of October, 1819, and the Hopewell church was again vacant. “The organization of a church at Willington drew off some of the members of the Hopewell church. The stream of emigration which set from this region to the new countries in the West would have had a still more serious effect, had it not been for a counter-current which flowed in from the lower part of the State. About this time, Messrs. Stephen Lee, Andrew Norris, the Saxons, Pelots, Postells, Wilsons, Parkers, Caters and Reids, moved in and filled the vacant places.

WILLINGTON.—The circumstances under which the church bearing this name was founded have been rehearsed already. It was organized about the year 1813, and was composed mainly of members from Hopewell. Though useful here in the ministry of the gospel, the reputation of Dr. Waddell chiefly rested on his success as an educator of youth. It was this which led to his election to the Presidency of Franklin College, a name by which the University of Georgia has been known. His removal from this portion of his pastoral charge took place, as has already been intimated, in 1819. “The flood was left,” says the authority to which we have before been indebted, “in the hands of his nephew, Mr. Dobbins, who sustained it but a short time. This Academy had been in operation at this place nearly fifteen years, and its success was without a parallel in the country. How much this was owing to circumstances, or to that ‘tide in the affairs of men,’ which being ‘taken at the flood leads on to fortune,’ we leave the politicians to determine; but its influence for good upon the state is a self-evident proposition. The germs of lawyers, phy-



sicians, statesmen, ministers, &c., tented around that simple academic building; and wayward indeed, even reprobate, must have been the youth who retained in after-life no impression of the genuine faith, the honest probity, and the sterling energy of his amiable perceptor. He was amiable notwithstanding the rigidity of his discipline. A vein of pleasantry ran through the rich, heavy quarry of his brain; and flashes of wit not seldom illuminated the thunder of his brow; yet though the luckless culprit might find in this a precedent for a smile, woefully deceived was he if he deemed that the rod of strict justice would be thus averted.

There was a manliness and boldness in his dealings which compelled the respect of even the worst; and his warm appreciation of good conduct could not fail to secure the interest of the wise and studious.

Of the ministers who came forth from this school may be mentioned Richard B. Cater, D. D., J. B. Hillhouse, D. Humphries, James Gamble, Henry Reid, John Wilson (Baptist), Rev. Daniel Campbell (Episcopalian), Rev. Thomas D. Baird, D. D., of Cincinnati, and others not now remembered.” [Mrs. M. E. D.]

There were times, too, when the Spirit from heaven moved upon the hearts of the students who resorted to him. He wrote on one occasion that nearly half of the members of the seminary, which contained at that time more than a hundred students, had been under serious impressions, and that upwards of twenty were hopefully converted. [Panoplist for May, 1812.]

As a teacher, Dr. Waddel had been eminently successful. Dr. Smith, the learned President of Nassau Hall, in New Jersey, has repeatedly said, says Dr. Ramsay, that he receives no scholars from any section of the United States who stand a better examination than the pupils of Dr. Waddel. Hist. II., p. 369. “ Posts of honor and profit in this and the neighboring States are so common to Dr. Waddel’s pupils,” says Judge A. B. Longstreet, “ that they might almost be considered their legitimate inheritance.” But there were new responsibilities about to be imposed upon him. In 1818 he was elected to the Presidency of the University of Georgia. In 1819 he published the “ Memoirs of Miss Catharine Elizabeth Smelt,” a highly interesting and popular work, which soon reached a third edition in this country and at least



in Great Britain. He remained at Willington until May, 1819, when he removed to Athens and entered upon the duties of the Presidency.

"Dr. Waddel's accession to the Presidency of the University," says Judge Longstreet, "was magical. It rose instantly to a rank it had never held before, and which, we are happy to add it has maintained ever since."

LOWER LONG CANE.—At the meeting of the Presbytery of South Carolina at Fairforest, September 25th, 1812, a petition from Lower Long Cane congregation, formerly attached to the Seceders or Associate Reformed, praying to be taken under its care was laid before that body. This church had deferred a request to Presbytery at a previous meeting held at Duncan's Creek, 1812, for the ordination of Mr. Henry Reid, who, probably, had been preaching to them as a licentiate. The Presbytery regarded itself constitutionally barred from attending "to the spirit of the petition," perhaps because the church was not under its jurisdiction. "After mature deliberation had thereon, the prayer of the supplication was granted and their elder Robert McCulloch was invited to a meeting in Presbytery." [Minutes of second Presbytery of South Carolina, September 26, 1812.] The Presbytery seems to have proceeded with some measure of caution. It "could not view the petition of Lower Long Cane in the light of a call from that people for the ordination of Mr. Reid as their pastor, but it appeared to be their desire that the ordination should take place for that purpose. Upon the whole, taking into consideration the peculiar situation of that congregation, they resolved that should a regular call for Mr. Reid be brought from that people to Presbytery at their next stated sessions (Mr. Reid having intimated that he would accept it) they should proceed to his examination." A call was regularly presented at their next meeting and Mr. Reid's trials were entered upon. The Committee, Messrs. Andrew Brown, Hugh Dickson and Wm. H. Barr, to whom his lecture and sermon were submitted, reported unfavorably upon them at a *pro re nata* meeting at Varennes, April 30, 1813, as advancing doctrines at variance with our standards, the *symbols* of our faith, and the word of God. 1. As maintaining that the *active* obedience of Christ is no part of the righteousness by which the sinner is justified. 2d. That justification appears to be extended only to the pardon of sin. 3d. That temporal death



constituted no part of the penalty of the covenant of works, and that eternal death is not included in the breach of the covenant. 4th. An universal purchase of redemption appears to be inculcated. 5th. That there is no absolute necessity of hearing the gospel in order to salvation. 6th. That the penalty of the covenant of works consisted wholly in spiritual death. 7th. That a fear of punishment and hope of escape will bring a sinner to Christ, though the enmity of his heart remains unsubdued. 8th. That a holy disposition of heart is a consequence of being sealed to God in the exercise of faith. 9th. The beginning of holiness is regeneration and follows faith; faith consequently is not holy in its first exercise. From the whole the Committee perceived "the pieces to be in perfect unison with the "*Gospel Plan*" by W. C. Davis, which has excited and still continues to excites o much uneasiness in our churches and which we believe to be fraught with injury to precious and immortal souls."

After the presentation of this report and its formidable array of divergencies from our standards of doctrine, "Mr. Reid was called forward, and after a lengthy and amicable conference, with some explanations, he disavowed" (as he had done previously at his licensure,) "the sentiments which were considered exceptionable." At a *pro re uata* meeting at Lower Long Creek Church, May 12th, 1813, Mr. Reid was ordained and installed, Doctor Waddel, presiding, Wm. H. Barr, preaching the ordination sermon, from Ezek. iii, 17, and a suitable charge being given to the newly ordained minister and the congregation. At the meeting the Rev. Alexander Porter, of the Associate Reformed Church, was present as a corresponding member.

In the minutes of the General Assembly, of May, 1814, Lower Long Cane was reported among the churches of the Presbytery of South Carolina, and Henry Reid as its pastor.

At the October sessions, Mr. Reid obtained leave to spend three-fourths of his time, till the next stated sessions, without the bounds of the Presbytery, it being understood that it was with the concurrence of the congregation over which he had been installed. On November 4th, 1814, Mr. Reid was dismissed from the pastoral charge of Lower Long Cane, and from the Presbytery, to join the Presbytery of Hopewell, and Lower Long Cane became vacant, and was so reported in the Assembly's minutes of 1819.



At the same time that this church applied to be received under the care of Presbytery, a neighborhood on the waters of Long Cane Creek applied to be received also as a congregation, and to be known by the name of SARDIS CHURCH, and was so received and entered upon the records. (Minutes Second Presbytery South Carolina, pp. 176, 179.)

ROCKY RIVER.—The Rev. Dr. Waddell preached to this church one-fourth of his time until near the close of 1814. On the 29th of October, in this year, the congregation presented to Presbytery a call for three-fourths of the ministerial services of Rev. James Gamble, who was a native of Virginia. He came into that neighborhood when young, and had been licensed and ordained *sine titulo* as we have before described. Mr. Gamble continued in this relation through the remainder of this decade. For about five years, from about 1816 to 1821, Mr. Gamble had the Superintendence of a large school where several young men were educated who afterwards became ministers of the Gospel in connection with the Presbyterian Church, and some who attached themselves to churches of other denominations. About 1810, an addition was made to the session by the removal into the congregation of Josiah Patterson, who is believed to have been an elder of Lower Long Cane. In 1816, John Spear was elected to fill the vacancy caused by the death of John Caldwell. A. Giles and Thomas Cunningham were afterwards added to the eldership, but at what particular date is not known. During the first fifteen or twenty years of the present century, the congregations which assembled were large and crowded. After this period, from deaths and emigration to the West, the membership was greatly diminished.* The congregation has been fruitful in ministers of the Gospel, and this has been the case in those congregations where piety has the most abounded and where literary tastes have been formed or cultivated by good schools and classical studies. Academic institutions under religious influences have contributed largely to the supply of ministers of the gospel. (Letters of John Spear and A. Giles, Esq., of October and November, 1852.)

* "Forty-five years ago, I have no doubt," says Mr. Giles, "there were at least two hundred members. From removals and deaths, small farms have been bought up by large planters—who generally are a curse to any community—[we suppose this to be said without any bitterness] we have dwindled down to thirty-five."

LONG CANE (Upper Long Cane). The Rev. Wm. H. Barr ministered to this people, serving them, to their great satisfaction, three-fourths of his time through this period. The old church building having become much dilapidated and decayed, subscriptions were opened in December 1813 for building a new house of worship. The subscriptions were made payable to Wm. Lesly, Hugh Reid, George Bowie, Matthew Wilson and James Wardlaw, trustees of the congregation or their successors in office. On these subscriptions a considerable sum was raised which enabled the trustees to contract for building the house, which was finished to their satisfaction. ("It was not finished, I think," says Robert H. Wardlaw, who furnishes these facts, "till about 1818, and is the same now, [June, 1852,] occupied by the congregation.")

Thus was business conducted with great harmony and to the general satisfaction of the members, by trustees appointed from time to time, without any by-laws, rules or regulations defining their powers or limiting their privileges till September 20th, 1819, when the before mentioned trustees, after enduring all the fatigues and surmounting all the difficulties and bearing all the losses and privations attendant on the erection of the new building, became desirous of retiring, and called a meeting of the congregation on that day to elect another board of trustees; but previous to going into the election they proposed to the congregation a set of rules and regulations which were unanimously adopted. The secular affairs of the congregation are still (1832) managed by a board of trustees, a regular succession being kept up by election every four years.

Between 1818 and 1824 the congregation purchased the church lands, containing acres from Patrick Duncan of Charleston, it being a part of what is commonly called "the Jew's land," raising the necessary amount by voluntary subscription. (MS. by Robert H. Wardlaw.)

It is due to the memory of one who from early life was an influential member of this church, that some memorial of one who was so distinguished in war and honored in civil life should be here preserved. We allude to General Andrew Pickens, who departed this life at Tomassée, his residence, August 11th, 1817, in his 80th year.

The following interesting sketch, published many years ago in the Keowee Courier, will be read with especial interest:

A correspondent of the Unionville Times, under the signature of "Up-Country," suggests that in filling up the niches of the capitol with busts



distinguished Carolinians, as is proposed, the claims of Gen. Andrew Pickens should not be disregarded. He says while "Gen. Marion and him should have a place in the capitol, so should Gen. Pickens, an up-countryman, have one assigned him also." We agree with "Up-country" that the important services which Gen. Pickens rendered during the revolution fully entitle him to this distinction. We make the following extract, giving information in reference to the life and services of Gen. Pickens, which will prove interesting to our readers:

"I beg leave to bring to the view of the good people of South Carolina, Gen. Andrew Pickens and some of his military services during our evolutionary struggle. He was of Irish descent, born in Pennsylvania and emigrated to South Carolina with his parents when a boy, and settled first in the Waxhaws. In 1760, before he was twenty-one years of age, he volunteered in Grant's expedition against the Cherokee Indians, where he received his first lessons in military discipline, with Laurens, Marion, Moultrie and Huger. He, early in the revolutionary contest, took sides with the Whigs and became a leader of the patriots. In 1779 Col. Pickens, who then commanded a regiment of about three hundred and sixty men, pursued Col. Boyd, who had under him eight hundred Tories. He overtook them at Kettle Creek, where a severe battle ensued. Boyd was mortally wounded, seven of his men killed, and about twenty-five made prisoners, the remainder scattered to the winds. This was the first great reverse of fortune which the Tories met with, and of course proved to be of great service in the cause of the patriots. Gen. Pickens was wounded in the breast by a musket ball, while at the head of his men at the battle of Eutaw, and knocked off his horse—a wound which carried with him in its effects, to the grave, in 1817. He captured Augusta from the British after they had held it two years, as "Lee's Memoirs of the Southern Campaign" will prove. He fought at the siege of Ninety-six, and lost two brothers there. He fought at Granby, where he cut Pyle's men all to pieces one night, on Haw River N. C., and was elected in that State a brigadier-general to succeed Gen. Davidson, (who was killed at Cowan's Ford, on the Catawba) and was thus actually a brigadier-general in both the Carolinas at the same time. Gen. Pickens, with his men, stood the onset of the British at the great battle of Cowpens. In fourteen days he conquered the great Cherokee nation without the loss of a man, and made the celebrated treaty of Hopewell, in Pendleton, by which Anderson, Pickens and Greenville were obtained. He also fought the great ring fight, which perfectly subdued the Indians ever afterwards.

"Gen. Pickens is one of the few officers who never drew a cent of pay for his Revolutionary services, as the roll of the comptroller's office will prove. After the war, Gen. Pickens held the first county court that sat under the new laws, near Abbeville Courthouse, at the old Block House, and his son, Governor Pickens, then a boy of five years old, drew the first jury. He was appointed by President Washington, with Gen. Wayne, to conquer the great northwestern tribes of Indians but declined the honor. He ran the line between North Carolina and Tennessee, by an appointment from President Jefferson. He was also appointed to hold the Treaty of Milledgeville, likewise at Natchez, and indeed most all the treaties held with the Southern Indians, and was constantly in service until 1794, when he was elected to Congress, which then sat in Philadelphia. At that time there were neither railroads nor stage-coaches—all traveling was done on horseback. Picture then, to ourselves, a man who is approaching his threescore years, of martial



figure and dignified demeanor, mounted on a spirited milk-white steed, of pure Andalusian breed, whip in hand and holsters filled with a brace of pistols, the silver mounting of which glittered in the sunlight. A three-cornered hat, from beneath which grows the silvery-gray hair, put smoothly back and tied in a queue, an undress military coat, ruffled shirt, and small clothes and fair top boots, with massive silver spurs. Following at a little distance, on a stout draft horse, is his African attendant, Pompey, in livery of blue, with scarlet facings, carrying a ponderous portmanteau with a consequential and dignified air, showing in every movement the pride of a body servant in his revered master. Paint this in your mind's eye, and you have before you a gentleman of the eighteenth century, with his servant, on his way to Congress. Such was Gen. Andrew Pickens as he passed through our village in 1794.

"Congress, on the 9th of February, 1781, passed a vote of thanks to the officers and men who fought in the battle of the Cowpens, and voted Gen. Andrew Pickens a sword. The Legislature of South Carolina, in 1816, unanimously offered him the gubernatorial chair, which he respectfully declined from age and infirmities."

LITTLE MOUNTAIN CONGREGATION. On the 2nd of April, 1811, at the 23d stated sessions of the Second Presbytery of South Carolina, held at Bradaway Church, a neighborhood on the water of Spur Creek in Abbeville District applied to be received under Presbyterial supervision and to be known under the name and address of Little Mountain Congregation.* Minutes 2nd Presbytery, p. 158. On the 7th of April, 1812, they called Rev. William H. Barr for one-fourth of his time, which call was accepted by him at the next stated meeting of Presbytery, and he continued to minister to their spiritual wants as a portion of his pastoral charge through this period of our history.

BRADAWAY.—We have very few traces of this church and congregation in anything before us for the first two or three years of this decade. The Presbytery of South Carolina (down to that date the Second Presbytery of South Carolina) held its 23d stated sessions at that church the 2d of April, 1811, and

*It cannot now be ascertained whether the church had been regularly organized or not prior to 1811. It may be inferred that it was. Apart from anything authentic, the commonly accepted version states "that Dr. Barr preached under a post-oak tree, by the side of the General's Road," (which is still standing) "in the year 1806 or 1807." Notwithstanding it was an immoral neighborhood, and a regular "race ground" was kept, beginning at this tree, great crowds gathered under its branches to hear Dr. Barr tell "the story of the cross." It was not long, however, before a general desire pervaded the community to have a house of worship, which was built of logs and placed on the top of a very high hill, from which the church took its name as LITTLE MOUNTAIN CHURCH. [MSS. of Wesley A. Black.]

33d sessions on the 5th of April, 1816. Between these dates, on the 25th of September, 1812, a call was presented to the Presbytery, from Bradaway, for one-half the ministerial services of Mr. Thomas Dickson Baird, then a licentiate, which was presented to him and accepted. At Varennes a *pro re* ^{tempore} meeting was held for his ordination. Dr. Waddell preached on the occasion. Rev. Hugh Dickson preached the ordination sermon from Mark xvi. 15: "Go ye into all the world, &c." The candidate was set apart to the sacred office of the ministry, and a suitable charge given to the pastor and people. Mr. (afterwards Dr.) Baird was dismissed by the Presbytery of Lancaster, in the State of Ohio, at his own request, on the 8th of April, 1815.

A call from Bradaway for one-half of the ministerial services of Mr. Richard B. Cater, then a licentiate (the time to be equally divided between Varennes and Bradaway) was laid before the Presbytery on the 18th of November, 1815, and him accepted. He was ordained at the regular meeting above mentioned, the services being held on the 6th of April, 1816. The ordination sermon was preached by Rev. Hugh Dickson. He was solemnly set apart to the work of the gospel ministry by prayer and the imposition of hands, and the charge was given to the newly ordained minister and the people by Rev. William H. Barr, who presided on the occasion. In October, 1819, Mr. Cater applied for a dismission from his pastoral charge, but there being no commissioners present from the congregations composing it, Presbytery declined action at that time, but directed Rev. James Hillhouse to cite those congregations to appear by their commissioners before that body at its next sessions, to show cause, if any they have, why such dismission should not be granted.*

GOOD HOPE AND ROBERTS.—Rev. James McElheney supplied these churches until his death, on the 4th of October, 1812. The next supply was the Rev. Thos. H. Price, of Moses Island. The Rev. Thomas Dickson Baird, afterwards D., was the next. Of his earlier history we have already written.

In 1809, he entered the Willington Academy, of which Mr. Moses Waddell was the principal. "I heard this eminent

* A discourse of Mr. Cater's before the "Varennes Religious Tract Society" may be found in the Evangelical Intelligencer of January 1st and 15th, 1819, published by request of the Society.



Preceptor say: " says Rev. David Humphreys, also his pupil, that of all the students who passed through that Academy, but one, George McDuffie, ever made such rapid progress—especially in the study of the languages. This was very complimentary when we recollect Calhoun, Crawford, Longstreet and Pettigrew, with many others from that Institution, who have graced the Bar, the Bench, the Halls of Congress, and the Cabinet of the United States. He was licensed, ordained and installed at Bradaway, near Varennes, as we have already recorded, where, in connection with his pastoral office, he conducted a large and popular classical school. In 1815, he obtained a release from his pastoral charge and removed to Newark, in Ohio. The supply given to Roberts and Good Hope churches, was only for a short time. It was about two years, that he had the care of the Bradaway church.

While Mr. Baird was a member of this Presbytery he attended the General Assembly as its delegate and became persuaded that the churches of New England were exerting an injurious influence on Presbyterianism. At Newark, he was engaged for five years as pastor and teacher. In 1817, he received overtures as to the presidency of the University of Ohio, an office which he declined. In 1820, he became pastor of the church in Lebanon, Alleghany Co. Pa., when he was disabled from preaching by laryngitis. He had an important influence in establishing the Western Foreign Missionary Society. In 1831 he took the editorial charge of the Pittsburgh Christian Herald. He sat in the Assemblies of 1837 and 1838, and was President of the Convention that met in connection with it. He removed to Cannonsburg, Pa., in 1838 during which year on the 21st of November he left home on a visit to South Carolina and Georgia the scene of his former ministrations and trials. On his return, a cold from traveling in the stage coach at night, brought on an inflammation of the kidneys of which he died in Duplin County, North Carolina, at the house of Rev. Henry Brown, after a few days of intense suffering, but in the triumph of faith, on the 7th of January, 1839, in the 66th year of his age.

He was married to Esther, eldest daughter of Samuel Thompson, a ruling elder of the First Presbyterian Church in Pittsburg, in 1817, and was the father of thirteen children, seven by the first marriage, all of whom died in infancy or



ly childhood; six by the second marriage, five sons and one daughter. Three of his sons Samuel J. Baird, D. D., Eleazer Thompson Baird, D. D., Secretary of the the Committees of Education and Publication of the Presbyterian Church, and James Henry Baird, are ministers of the Gospel. (Sprague's Annals, IV, p., 476.) The Rev. Richard B. Cater, D., was the next who laboured as supply or pastor in these churches. He was born in Beaufort District, South Carolina, 1791. His parents died while he was young. When he was sixteen years old he was placed under the instructions of Dr. Moses Waddell at Willington. His literary and theological course were both under the direction of the same venerable man. His licensure and ordination have been recorded before. His call to Good Hope for the third and from Roberts for the fifth of his time had preceded his call to Bradaway some six or seven months, and he distributed his labors between these several congregations. Ministers were too few and the Churches thought themselves too poor to provide one for each. Mr. Cater continued to minister to them till the close of this decade, the dismission which he asked from the collegiate churches which he served was not granted for the reason before mentioned till the Spring Sessions of 1820. Of the character and labors of this excellent brother we shall have occasion to speak hereafter.

We have given in our preceding pages an imperfect history of these churches for near thirty years, for more than half of which time the Rev. John Simpson was pastor; and the remainder of the time they were partially and sometimes regularly supplied by the Rev. Messrs. Davis, McElhenny, Rice, Baird and Cater. (MSS. of Rev. David Humphreys, Minutes of Presbytery and Annals of Dr. Sprague, Vol. IV, p. 476 and 520.)

HOPEWELL (Keowee).—The Presbytery of South Carolina then the Second Pres. of S. C.) met at this church on the 1st of April, 1810, on the 27th of August, 1811, on the 6th of April, 1813. At the first of these meetings the Rev. Jas. McElhenny was present, for he was in the land of the living and was pastor of the church. He possessed a strong and vigorous mind, and his eloquence consisted of strong reasoning united with persuasive and touching tenderness. Mr. McElhenny was assisted in his pastoral labors by John D. Murphy, who was received as a licentiate from the Presbytery



of Orange, on the 27th of August, 1811, and for two-thirds of whose ministerial labors a call was presented by the Hopewell Church. Presbytery granted the request, "it being understood that Mr. McElhenny, the regular pastor of said church, could not labor among them more than one-third of his time." Dr. E. Smith and Mr. Murphy are said to have created a mill-pond and established rice fields for their mutual benefit, which originated a malarial fever in the summer and fall of 1812. Of this fever Mr Murphy, who was the son-in-law of Mr. McElhenny, died, and he soon followed him to the grave. Mr. McElhenny died on the 4th of October, 1812. The Rev. Thos. H. Price, from James Island, preached a funeral sermon occasioned by their death, and it was among the reminiscences of Rev. David Humphreys, so long the beloved pastor of Good Hope and Roberts, that Mr. Price came up to Rev. Andrew Brown's while he, Humphreys, was there at school, to have him examine the manuscript, a copy having been requested for publication, and that while there he assisted Mr. Brown at a communion season at the Bethel Church, greatly to the edification of the people there assembled. The following is the inscription in the graveyard at "the Stone Church," in memory of Mr. McElhenny :

"Sacred
 To the Memory of
 THE REV. JAMES McELHENNY,
 Senior pastor of
 the
 PRESBYTERIAN CHURCH OF
 HOPEWELL IN PENDLETON DISTRICT,
 Who died October 1st, 1812,
 Aged 44 years.

Greatly lamented by his friends, who knew
 His generous worth. His flesh returns to dust!
 His spirit ascends to prove religion true,
 And wait the resurrection of the just!"

Hopewell now became dependent upon occasional supplies from Presbytery. In the spring of 1813, Rev. John B. Kennedy and Hugh Dickson were appointed to administer the Lord's Supper the ensuing summer. In the spring of 1816, Carmel and Hopewell petition that James Hillhouse may be permitted to officiate as a stated supply between the two congregations till the next stated sessions, and their request is granted. This results in a call extended to him through the Presbytery, in November, from Hopewell for two-thirds of



time, which he accepted. An intermediate session was held at Hopewell (Keowee) on the 23 of April, at which Mr. Hillhouse was ordained and installed, Rev. Richard B. Cater preaching the sermon from 2d Tim., ii. 15, and Wm. H. Barr delivering the charge to the newly ordained pastor and people. During the pastorate of Mr. Hillhouse, the Female Religious tract Society of Pendleton sent its contributions to Presbytery, and received its thanks for their generous donation.

CARMEL CHURCH.—The history of this church has run parallel with that of Hopewell (Keowee) since its organization. During the first two or three years of this decade, Mr. James McElhenny was their pastor, and his son-in-law, Mr. Murphy, the assistant pastor. They were beloved and greatly lamented. The Rev. James Hillhouse succeeded them here, as he did in Hopewell. A call was presented to him through Presbytery for one-third of his time, on the 2d of October, 1817, and he was installed on the 4th of April, 1818, during a meeting of Presbytery held at that church, the installation sermon being delivered by William H. Barr, from Ezek., iii. 1, and the charge given to the minister and people by Rev. Moses Waddell, D. D. During the pastorate of Mr. Hillhouse, William McMurray, Robert Lemon, John Dickson, Alexander Oliver were ordained elders. Michael Dickson (son of Rev. Hugh Dickson) and William Walker were also elected. These all died in the faith, having received the promises.

BETHLEHEM, CANE CREEK and BETHEL, still constituted the pastoral charge of Rev. Andrew Brown. He continued laboring for these churches in all faithfulness. The 31st stated sessions of presbytery were held at Bethel on the 6th of April, 1815. Mr. Brown obtained leave from Presbytery to travel without its bounds during the summer of 1816, and requested that the churches which he supplied, but were not in his regular charge, should be supplied as vacancies by that body. The spirit of missions was increasing in this Presbytery through the entire period of which we write. It was a standing rule that each member should spend at least four weeks in missionary work in each year. In the spring of 1819, the Rev. Andrew Brown was sent to the Alabama territory by the committee of Presbytery to labor for three months as a missionary. At the fall meeting he reported his



labors to that body. His report was accompanied with an address to Presbytery from a number of the inhabitants west of the Black Warrior River, thanking them for their attentions in sending Mr. Brown among them, and requesting a continuance of missionary labors.

NAZARETH (Beaver Dam), was, perhaps, one of those vacant churches of Rev. Andrew Brown's pastoral charge, which he from time to time supplied. James Hillhouse, Thos. Archibald, and Joseph Hillhouse were each appointed to visit it for the supply of its pulpit.

PRESBYTERIAN CHURCH, AUGUSTA, GEORGIA.—We have seen, p. , that the corner-stone of the house of worship of this Church was laid on the 4th of July, 1809. The building was completed and solemnly dedicated to the public worship of God on Sunday, May 17th, 1812. The following account of the exercises of the occasion is taken from one of the public journals of the city :

“On Sunday last, the newly erected Presbyterian Church in this place was solemnly dedicated to the service of the Most HIGH. An impressive dedication sermon was preached by the Rev. Mr. Thompson, the pastor, from the words of David in the 84th Psalm : ‘ How amiable are thy tabernacles, O, Lord of Hosts.’ About seven hundred persons attended this interesting solemnity, and we do not recollect ever to have seen a congregation more seriously attentive to a discourse than they were on this occasion, which was truly calculated to affect every heart and excite in every bosom the most lively sensations. In the afternoon an excellent discourse was delivered by the Rev. Dr. Keith, of Charleston, S. C., from the words, ‘ Come unto me, all ye that labor and are heavy laden, and I will give you rest.’

“ And, as in the morning, a prospective and affecting view was taken of the future situation of the church thus dedicated to the Almighty, and of the thousands who, under the influence of the Holy Spirit, should be born to God within its consecrated walls, and united to the family of the blessed; so in the afternoon was affectionately and impressively presented to view the sure and certain rest, consolation and peace which all such should inevitably obtain, however weary and heavy laden with the burden of their sin they had previously been. The exercises of the day will no doubt be long and profitably remembered by many who united in them;

d we trust and confidently believe that the doctrines which
ll be urged and enforced within the walls of the newly dedi-
cted building will be made the means of extending the
edeemer's kingdom in this place, which we hope will in-
ease in piety and holiness as it grows in consequence and
creases in population."

The church, at the time of its dedication, was without a
eople, and had no pews in the galleries. In the year 1818,
e present beautiful spire was added, and the galleries fur-
shed with convenient pews.

In December, 1816, the congregation was deprived of its
teemed pastor, Rev. John R. Thompson, D. D., whose
alth had gradually declined, and who, after ten years of
thful and useful labor among this congregation, and while
sent for the improvement of his health, was called to enter
on that "rest which remaineth to the people of God." His
emory was long precious in the hearts of his bereaved and
fectionate people. During his ministry seventy-four per-
ns were added to the membership of the church.

After the death of Dr. Thompson, the pulpit of the church
is supplied by several different ministers, but continued
thout a regular pastor for about four years.

The Church of Augusta reported 54 members, 2 adult bap-
ms and 20 infant baptisms in 1810, and 85 members and
infant baptisms in 1814.

CHAPTER VI.

We enter upon a general review of this decade that we
ay give the decisions of the various judicatories on impor-
nt matters of general interest.

In November, 1817, the Presbytery of South Carolina
ok up the matter of raising funds for the support of
digent young men coming forward to the ministry, and
r sending forth missionaries to settlements destitute of
e Gospel, and Doctor Waddel and Rev. William H.
arr were appointed a Committee to draw up a suitable
rm of subscription for these objects, and Mr. Barr was
ointed Treasurer of Presbytery for these funds. Hiland
ulbert and James L. Sloss, as soon as licensed, were sent

as missionaries to preach the gospel and congregate societies in the frontiers of Georgia and the Alabama Territory. Their first mission was for two months, at a compensation of forty dollars per month, and Doctor Waddel was appointed to obtain a commission for them from the Board of Missions of the General Assembly for three months longer. They were ordained as Missionary Evangelists, October 3d, 1818. But before this they had made their first missionary journey and brought back an encouraging report, extracts from which were ordered for publication in the Weekly Recorder at Chillicothe, for public information. They were sent forth a second time, and in 1819 the report of the ministers of the Presbytery of South Carolina, in the minutes of the General Assembly, locates James L. Sloss at Jackson, Alabama, and Hiland Hulbert at Claiborne, Alabama.* Thomas C. Stuart was licensed April 3d, 1819, and sent out on a four months mission in the bounds of the Presbytery. At the fall meeting he was sent on a four month's mission to the Alabama country. These missions were not slow in being fruitful in great good. Daniel Humphreys, too, and John S. Wilson, licensed on the 9th of October, were appointed missionaries for three months to labor within the bounds of the Presbytery.

Another item worthy of special notice is the care used in reference to candidates for the ministry. It was "ordered that every candidate under our care state to Presbytery at every stated session, his patron for the ensuing term of study

* At the last meeting of our Presbytery we licensed Mr. Stuart to preach the Gospel, and appointed him to officiate three months within our bounds, and also three months in the Alabama Territory. By letters we have received latterly, from the Rev. Messrs. Sloss and Hulbert, it appears that Mr. Sloss is at Jackson and Mr. Hulbert at Claiborne, in the Territory. They have organized Presbyterian congregations at both these places, and administered the sacrament of the supper. We expect it will be in our power to send one or two additional missionaries to the Alabama in the ensuing autumn. At the last meeting of the Synod of South Carolina and Georgia an overture was submitted which is to be considered at their next session, to devise some means by which the Indian tribes on our Southwestern frontier may be taught to read the word of God and have the Gospel preached unto them. The *Aborigines* of America certainly have as fair claim upon our benevolence as any people under heaven. They appear to be cast, by the Providence of God, upon our care, for who will extend their regards to these poor benighted tribes if we do not." (Letter of a member of the Presbytery of South Carolina to one of the editors of the *Evangelical Intelligencer*, of Charleston, dated Abbeville, 8th of June, 1819. Probably from Dr. Barr.)



that at the next stated session the patron be called on to state Presbytery what has been the candidate's attention to the ties prescribed." (Minutes, Vol. I, p. 197.) "Ordered, that those members of Presbytery who may have candidates in the ministry under their care, attend particularly to these instructions; should they have more than one under their care at the same time, it is required that at stated seasons they exact written discourses from their pupils on particular points in divinity, and that on those points the patrons deliver lectures. Should they have but one, then frequently to require written discourses from that one and on those discourses make remarks. They shall direct the reading of the students under their care in theology and frequently examine them on the parts read." P. 199. These directions were carried out. The patrons were inquired of as to the student under their care. "Those members who *patronized* our candidates in the course of the last summer were requested to report to Presbytery the manner in which they discharged their duty towards their pupils and the way in which the students attended to their studies. The report was made and things approved." Vol. II, p. 33. One who was a beneficiary was discontinued on account of defect of character. Another, John Bull, was received under the care of Presbytery, but through bodily indisposition failed of going through the trials requisite for licensure. The Rev. Dr. Waddell bears an honorable testimony to his ability and progress in study in his early youth. And since he was debarred from the ministry he had desired, by the hand of Him who rules the world, he strove still to be useful to the church and kingdom of Christ. In view of his departure, he bestowed by will and testament a large portion of his property to the Theological Seminary at Columbia, and to other benevolent enterprises of the church, a portion only of which through the calamities and distresses of our recent war, was realized. The errors of Wm. C. Davis continued to give the Presbytery the greatest solicitude. They passed an order October 3rd, 1810, requiring their churches to deal with all persons under their jurisdiction who should advocate these errors, "according to the discipline of our church in such case made and provided." They also resolved that "having used every effort in their power to suppress those errors of which Mr. Davis has been convicted and to bring him to retract them, or to have in-

flicted on him the censure which his conduct seems to them to merit, but having been foiled in all their attempts of this kind, and entertaining no hope of better success in future but still deeming it their duty to bear testimony against error, they have, therefore, unanimously resolved that they cannot conscientiously join in the approaching Synodical communion or take any part in the exercises relating thereto."

The action of the Synod, however, was so decisive that the members of this Presbytery had no occasion to carry their resolution as to non-commission into practice, for the Synod of the Carolinas at their meeting at Fairforest October 4th, 1810, dissolved the First Presbytery and remitted Mr. Davis, with others, to the Presbytery of Concord, where the required acts of discipline were carried out, notwithstanding the declaration of independence on the part of Mr. Davis, as we have rehearsed in the preceding pages.

The Presbytery of Hopewell was shorn of a portion of the territory over which it had held nominal jurisdiction when the Presbytery of Harmony was created, and its line was extended from Augusta, including that city, to the St. Mary's in Georgia. Its roll of clerical members consisted in 1810 of

Rev. William Montgomery, Pastor of Newhope.

Rev. Francis Cummings, Pastor of Siloam and Bethany.

Rev. Thomas Newton

Rev. Edward Parr, Pastor of Curry's Creek.

Rev. John Hodge.

Rev. John R. Thompson had been set off to the Presbytery of Harmony, and Hopewell consisted of the same number that it had originally when it was created in 1797. At its meeting, April 5th, Carmel Church, lately organized by Thomas Newton, was received under its care. At its meeting at Bethsaida, Sept. 13th, 1810, the Church of Pergamos in Morgan County, was received under the care of Presbytery. At Siloam, Sept. 13. 1811, Rev. John Brown, D. D., then President of Athens College and Ezra Fisk, then missionary of Harmony Presbytery were present as corresponding members. July 31, 1812. Archibald Bowie was received as a licentiate from Orange Presbytery. April 1, 1813, Rev. Dr. Brown was received as a member by dismission from Harmony. On the 3d the Rev. Nathan S. S. Beman lately a pastor in Portland, Maine, was received from the Cumberland Congregational Association Sept. 14, Rev. Francis Cummins was dismissed at his own request from the pastoral charge of the Bethany congregation. April 1 1815, the Rev. Henry Reid was received by dismission from the Presbytery of South Carolina, and at the same session Eli Smith, a graduate of Dartmouth College, was received as a candidate and licensed to preach the Gospel. On the 6th of May, 1816, Benjamin Gildersleeve, a graduate of Middlebury College, Vermont, then engaged in teaching in connection with Rev. N. S. S. Beman was received under the care of Presbytery and was licensed at the meeting at Thyatira, on the 9th of



ember, 1815. At Washington, Wilkes County, on the 4th of April, Ira Ingraham, a graduate of Middlebury and rector of an Academy at Swelton was received as a candidate for the ministry, and at this meeting Archibald Bowie, or Buie, a licentiate, was dismissed to the Presbytery of Fayetteville. At Washington, November 9th, David Root a graduate of Middlebury was received as a candidate. Mr. Buie, who had been remitted from the Presbytery of Fayetteville to that of Hopewell, was suspended from the ministry, and Mr. Orson Douglas, a graduate of Middlebury College, was received as a candidate. At their meeting in Pisgah, Madison County, April, 1807, measures were adopted for enrolling the members of the several churches and obtaining from them regular contributions for evangelistic labors, and making the duty of the Moderator of Presbytery for the time being to see that the sacrament of the Lord's Supper should be administered in every congregation at least once in the year. At the meeting in September, 1817, Haze Church, a graduate of Middlebury College was received as a candidate. At the same meeting a project was set on foot for the establishment of a Theological School, and Drs. Cummins, Brown and Finley were appointed to draft a plan for the same and report it at the next meeting of Presbytery. The Rev. Robert Finley, D. D., who succeeded Brown as President of the college at Athens, united with the Presbytery at this meeting on a dismission from the Presbytery of New Brunswick, New Jersey. The father of Dr. Finley emigrated from England under the advice of Dr. Witherspoon, his personal friend, and settled in New Jersey. His son Robert began the study of Latin at eight and joined the Freshman class in Princeton College when he was eleven years of age. He was graduated in 1787. He was a teacher for some years first of the grammar school at Princeton, then at Westtown, then in Charleston, South Carolina, in 1791 and 1792. From 1793—1795, he was a tutor at Princeton College. He was settled as a teacher at Basking Ridge, New Jersey, in 1795 where he was the intimate friend of Dr. Kollock. He was the founder of the American Colonization Society in December, 1816. He was elected to the Presidency of the University early in 1817, embarked with his family from New York for Savannah early in May, presided at the commencement in July, founded the Presbyterian Church in that place, and now received into this Presbytery as a member. But his work on earth was done. He returned from Presbytery to Athens, sickened and died on the 3rd of October, 1817. His four sons graduated at the College of New Jersey and all became ministers except the youngest, who was a student of Theology at the time of his death. Another committee was appointed consisting of Drs. Cummins, Brown and Beman. This committee reported at length at the meeting held at Siloam church in September, 1819. Their report was in part considered but not adopted. Mount Zion and Athens were put in nomination as to the site of the proposed Seminary, and Athens was chosen. Here the project was brought to its termination. "To Hopewell belongs the honor of taking the initiative," says Dr. John S. Wilson, in his work, "The Deadwood of Georgia;" "in establishing a Theological Seminary in the South." Union went into operation in 1822. Columbia made its first innning at Lexington, Georgia, in 1828. Mr. David Root was licensed to probationer for the holy ministry at Athens on the 7th of February 1828. Notice of the death of Rev. John Hodge, was given at the meeting of Presbytery at Mount Zion on the 5th of April, 1819. At the same meeting the licentiate Eli Smith, was dismissed to the Presbytery of



Louisville, and Rev. Stephen Saunders of the Presbytery of New Castle employed as the evangelist of Presbytery, gave in his report. Thus were the infant churches in our sister State of Georgia kept alive preparatory to a wider extension in future years.

It is proper that we now turn from the individual churches and the Presbyteries to the Superior judicatories whose supervision extends over them.

During the three first years of this decade the Synod of the Carolinas had supervision over the Presbyteries of South Carolina and Georgia. The first act of the Synod touching the proceedings of Presbyteries having jurisdiction over our churches was to give its advice in the case of William C. Davis to the Presbytery of Concord which had acted in his case, that "the way is entirely open to proceed to the last step of discipline." The Presbytery subsequently reported that they had suspended him on the 3rd day of April, 1811, from the exercise of his functions as a minister of the Gospel, and on the 4th day of October, deposed him from the office of the ministry. In their review of the minutes of the Presbytery of Harmony they take exception to the action of that body in ordaining the Rev. Ezra Fisk *sine titulo*. Mr. Fisk was to be employed as an evangelist in destitute settlements, and the Presbytery declared that "it is altogether *inexpedient* to consult the Synod in this case as has been usual in similar cases, and that the *right* or *power* in all cases is originally inherent in the Presbytery, and has never been formally surrendered to the higher judicatories of our church." The Synod disclaimed this principle "as having never been granted by our discipline." The Presbytery of Harmony having proceeded in another instance to ordination *sine titulo*, i. e., without a call from any or reference to any particular church, the Synod appointed Rev. James Walker, John M. Wilson and Joseph Caldwell to bring in a report on the same.

In this report the committee showed that these ordinations were contrary to the usage of the church of Scotland "without permission expressly granted by a superior judicatory," that the Presbytery of Orange had declined to ordain without the permission of Synod, that in 1810 the Committee of Bills and Overtures in the General Assembly had expressed themselves to the same effect, that in 1795 they had granted liberty to the Synods of Virginia and the Carolinas "to direct their Presbyteries to ordain such candidates as they may judge

now reaffirmed by this body (Min., p. 172), and again forwarded to the Assembly. Previous to this, however, the Assembly had addressed a letter to the Synod of the Carolinas and to the Presbytery of Harmony, partly pacificatory and partly apologetic, owning that there is "a considerable diversity of opinion among the judicatories and ministers of our communion as to ordinations *sine titulo*, but sending down the rule anew for reception or rejection by the Presbyteries. The result of the whole was, that from the thirty Presbyteries which took action on the subject, twenty-six decided against the rule, and four in the affirmative, among which was the Presbytery of South Carolina. The great argument against ordinations *sine titulo* is, that a call from some particular congregation or congregations for the pastoral services of a probationer is proof of his ability to teach, and so a link in the evidence that he is called of God to the ministry of the Word. Presbyteries should be careful how, by ordinations *sine titulo*, they dispense with this proof, and though the necessities of evangelistic and missionary services require such ordinations, Presbytery should be careful lest they create a class of "perpetual candidates," whom no church will have as pastor."

On October the 8th, 1811, the Synod of the Carolinas resigned the missionary business, to which they had hitherto attended, into the hands of the General Assembly. Yet, in October, 1812, their commission reported that they had employed Rev. James Hall D. D., as a missionary in Georgia. His report, which was read before the Synod, showed that during four months and sixteen days he had traveled 1485 miles, and preached 58 sermons.

By request of the Synod of the Carolinas, that body was divided by the General Assembly, and the Presbyteries of Orange, Concord and Fayetteville constituted as the Synod of North Carolina, which held its first meeting at Allemane Church, on the first Thursday of October, 1813, and the Presbyteries of South Carolina, Hopewell and Harmony, as the Synod of South Carolina and Georgia, which met at Upper Long Cane on the first Thursday, being the 4th day of November, 1813, and was opened, in the absence of Dr. Kollock, who had been named by the Synod of the Carolinas, and appointed by the General Assembly, by Rev. Francis Cummins, by a sermon from Romans ii. 15. One of the first

of this Synod was to petition the President of the United States to appoint a day of general thanksgiving to God for favor to us as a nation, in crowning our arms with success land and water, on the Lakes, and to the confusion of our enemies. Dr. Waddel and Messrs. Hodge and Baird were the committee on this address.

The overture : "Is a woman, a communicant previous to marriage, to be continued in communion after marrying her deceased sister's husband?" was answered unanimously in the negative.

An elaborate report touching such cases, prepared by Dr. John Brown and Thomas J. Baird, committee, was submitted to the Synod on the 16th of November, 1816, adopted by this body, published, and distributed among the churches.

A reference of a similar character from Bethel Church, South Carolina, had been made in 1810 to the General Assembly, who referred for answer to their decision of 1804, which implies that such parties, if otherwise worthy, should not be debarred from the privileges of the church, but leaves to subordinate judicatories to act according to their best judgment. [Minutes, pp. 456, 306.] The principle which seems to have governed the Assembly in this and subsequent decisions, is, that the act of forming such relations is criminal, but when constituted, the marriage is valid, and the parties are not necessarily to be permanently debarred from the privileges of the church.

Another case was thus decided. A man had married a woman not knowing that she had been guilty of unchastity. She had proved an adulteress after marriage, and he had left her, and after a lapse of years had contracted marriage with another woman. He had always been a man of a correct life, as shown evidences of piety, and established worship in his own house. He desires now to be united to a church. Can he be regularly admitted? "It was resolved" by Synod, That whereas the crime of adultery by the decision of Jesus Christ dissolves the marriage contract and gives the innocent party a right to a bill of divorce, in all cases where civil redress cannot be obtained, as in the State of South Carolina, subsequent marriage of the said innocent party shall not be a bar to communion in our church. The Synod, however, consider the case contemplated, solemn and critical; and would insist on admitting, with great caution, such a person to the privileges of the church." [Minutes, p. 17.]

The overture "what shall be done in a case where a man places himself under the care of a Presbytery, professes our doctrine and consents to our discipline, receives ordination and thus becomes a member. Afterwards he renounces our government, rejects our doctrines, preaches heresy and demands a regular dismission or enters a declinature," was answered by the following resolution :

"*Resolved*, That the Presbytery proceed with such persons as directed and authorized by the Book of Discipline of our Church."

A proposition was made to divide the Synod so that there should be two, one in the up country and one in the low country. (Min. p. 49.)

This was referred to the Presbyteries to decide. A communication was received November, 1819, from the Synod of North Carolina, enquiring if the Synod of South Carolina and Georgia would not unite with them in endowing a Professorship in the Seminary at Princeton. To this they returned answer by resolutions.

Resolved, That is consequence of the heavy pecuniary calls which are expected to be made on this Synod and the churches under their care in aid of the contingent fund of the Theological Seminary, and in aid of the funds of a Missionary Society for the supplying the destitute parts within our bounds with the means of grace, and of extending the means of religious instruction to the Indians on our frontiers, which this Synod contemplate establishing in the course of the present year, the further consideration be postponed till our next session."

The churches within the bounds of the Synod did, however, contribute handsomely, especially within the Presbytery of Harmony, considerable sums for the Seminary, and at the next session entered into an agreement to raise \$15,000 towards the endowment within the next five years. The Missionary Society of the Synod of South Carolina and Georgia was duly organized, whose object was declared to be "to send the Gospel to the destitute parts within the bounds of the Synod, and to promote the civilization and religious instruction of the Aborigines on our borders." Of this Society Rev.

m. H. Barr was President, Rev. Richard B. Cater, Rev. Enj. R. Montgomery, D. D., and Rev. Thomas Alexander, Vice-Presidents, Rev T. C. Henry, Corresponding Secretary, Rev. Hugh Dickson, Recording Secretary, Rev. Zebulon Randolph, Treasurer.

Directors for the Frontier.—Rev. John Brown, D. D., Rev. S. Hillhouse and Mr. John Harris.

Directors for the Interior.—Rev. John R. Kennedy, Rev. Anthony W. Ross and Mr. Thomas Means.

Managers.—Rev. Andrew Flinn, D. D., Rev. Nathan S. S. Emanuel, Rev. George Reid, Rev. John Cousar, Rev. Joseph Hillhouse, Rev. Thomas Archibald, Col. Thomas Taylor, M. Swald, Esq., Andrew Norris, Esq., Mr. James K. Douglass, Mr. Wm. Pressley, and Mr. Hugh Means.

The address of the Society dated at Columbia, November 7, 1819, was published with the Constitution of the same, in the *Evangelical Intelligencer* of Charleston.

The action of the General Assembly in the affairs of this Synod refers to only a few items. One is as to the case of Rev. W. C. Davis. Another, Act of the General Assembly, refers to a letter from the [old Scotch] Presbytery of Charleston, of both which we have written, and if further satisfaction is needed, the case of W. C. Davis may be found in Baird's Digest of the Acts of the General Assembly, pp. 634, 637, and in reference to the Scotch Presbytery, or otherwise the Presbytery of Charleston, in the minutes published in 1847, 188, and onward, and Baird's Digest, pp. 548, 549.

A question was submitted to the General Assembly in 1814, by advice of the Presbytery of Harmony, in these words: A person who had been baptized in infancy by Dr. Priestly, applied for admission to the Lord's table. Should the baptism administered by Dr. Priestly, then a Unitarian, be considered valid?" The question was determined in the negative. "In the present state of our country, whilst Unitarian errors, in various forms, are making their insidious approaches, whilst the advocates of this heresy, in many cases, are practising a system of concealment and insinuating themselves into the confidence of multitudes who have no suspicion of their defection from the faith, the Assembly feel it to be their duty to speak without reserve. It is the deliberate and unanimous opinion of this Assembly that those who renounce the fundamental doctrine of the Trinity and deny that Jesus Christ is

the same in substance, equal in power and glory with the Father, cannot be recognized as ministers of the gospel, and that their ministrations are wholly invalid." Minutes, pp. 546, 549.

While the Assembly continued to appoint its missionaries by its own direct vote.

The Rev. Colin McIver was appointed a missionary for three months, between Baltimore and Charleston, S. C., on missionary ground, in 1812, and John McLean was appointed missionary for four months in Western Georgia and the Mississippi Territory ; in 1813, Mr. William McDowell for six months, between Washington and St. Mary's ; in 1814, Mr. Francis H. Porter, in the Presbytery of Concord, for two months ; in 1815, Rev. Daniel Gray, for three months, commencing his mission in Union District, thence passing through the Cherokees to Duck River, thence to Elk, thence through the western part of Kentucky to Indian Territory ; in 1816, Mr John Covert, six months in South Carolina and Georgia, to be prescribed by Rev. Dr Flinn of the Presbytery of Harmony ; Mr. Francis H. Porter, for two months within the bounds of the Presbytery of Concord. Though Mr. Porter was of the Presbytery of Concord, his missionary labors may have been performed in those congregations in South Carolina which were for a season connected with that Presbytery.

The Presbytery of South Carolina was diligent in missionary efforts.

Its Committee of Missions sent out the Rev. Andrew Brown into the Alabama territory on a mission of three months, and he reported his fulfillment of his commission at the fall meeting, in October, 1819. His report was accompanied with an address from a number of inhabitants west of the Black Warrior River, thanking Presbytery for their attention in sending Mr. Brown among them, and requesting a continuance of missionary labors. Thomas C. Stewart, who had itinerated within the bounds of his Presbytery for four months, was appointed at that meeting to itinerate as a missionary in the Alabama country, and was furnished with one month's pay in advance by the treasurer of Presbytery. An interesting account of his tour may be found in the second volume of the Christian Intelligencer, published in Charleston, p. 54. He set out from Rev. John Harrison's, in the State of Georgia, on the 1st of November, 1819, through a wilderness of about 180 miles before reaching the territory. First preached in the upper part of Jones' Valley, proceeded through Roop's Valley to the town of Tuscaloosa, a flourishing place of about 1,300 inhabitants. A band were meeting at each other's houses for religious services on the Sabbath, had a house of worship nearly completed, and were desirous of obtaining the service of a Presbyterian clergyman for a part of his time. He next visited McKeon's Bluff, and preached on Sabbath, November 4th, in a Methodist Church, to a large audience. Thence to St. Stephen's, Jackson, Claiborne, Blakely and Mobile. At Blakely he found a very good church edifice occupied by Presbyterians, where some one reads a sermon, and performs the rest of the service in the Episcopalian mode. He speaks of Mobile as having a population of about 2,500, having no

Protestant church at that time, but as designing to build one. On the 1st of October he preached at Cahawba, having about 250 inhabitants, and desiring a Presbyterian preacher. Then to Pleasant Valley, thickly settled by Presbyterians, where Rev. Mr. Porter, eighteen months before, had been attached to the Valley Creek Church, as they had named it, and admitted between thirty and forty to the Lord's table. His congregations were crowded and attentive. Thence to the Mulberry Settlement, thence to the Cahawba Valley, thence to Canon Creek, where he met Rev. Mr. Newton, who was quite infirm and able to do little in the way of ministerial duty.

Rev. John S. Wilson and Mr. Humphreys were missionaries of the Presbytery during the same period. (Minutes of Presbytery, p. 69).

South Carolina engaged early in the circulation of the scriptures. The first Bible Society in the United States was instituted in Philadelphia in 1808; the second, the Connecticut Bible Society, in 1809, and the Massachusetts and the New Jersey Bible Societies in the same year. In 1810 the New York Bible Society, and those of Beaufort and Charleston, in South Carolina, and of Savannah, in Georgia, were organized. The Columbia Bible Society followed in 1816, the same year in which the American Bible Society was formed in New York, to which the Columbia Bible Society became auxiliary in May, 1825. The first effort to benefit seamen in the Port of Charleston was made on the 14th of April, 1818, when a meeting was called through the columns of the Charleston Courier, which resulted in the formation of the Marine Bible Society (of which Mr. John Haslett was President, and Rev. George Reid, Secretary), for the circulation of the Scriptures, without note or comment, among seamen. (Charleston Courier, 14th April, 1818; Hist. Sketch by Rev. Wm. B. Yates, Charleston, 1851, p. 8.) These things we have mentioned on preceding pages.

There was no small amount of liberality shown within the bounds of the Synod of South Carolina and Georgia towards the beneficiary education of men for the ministry. The American Education Society acknowledges the receipt from the bounds of this Synod, to 1821, the sum of \$18,842, within a period of about 10 years, for this object, some small portion only from other denominations, but the most of this amount from Congregational and Presbyterian congregations.

The following table exhibits the statistics, as nearly as they can be ascertained, of the denominations in South Carolina in 1819 (Rel. Intelligencer, I, 190):

DENOMINATION.	ORDAINED MINISTERS.	CHURCHES.	COMMUNICANTS.
German Lutheran.....	6	18	600
Congregational.....	7	9	1,500
Episcopal.....	22	18	1,200
Presbyterian.....	49	68	10,500
Methodist.....	100	300	15,000
Baptist.....	109	170	14,000

The Associate Reformed and Roman Catholics are not included in the above estimate, the number of whose ministers and churches we have no means of ascertaining. A considerable portion of most of these denominations are colored persons.

BOOK THIRD.

(1820—1830.)

CHAPTER I.

The INDEPENDENT CHURCH IN CHARLESTON was served during this decade by its pastor, the Rev. Benjamin Morgan Palmer, and after the unhappy division which resulted in the independent organization of the Archdale Street Church, it prospered greatly under his ministry. It did not attempt any more to establish a collegiate pastorate. The labors, therefore, of the one pastor were greatly increased. Under the former arrangement, the sermon that was preached in the Circular Church in Meeting Street in the morning, was preached to the other portion of the congregation at the Church in Archdale Street in the evening. Time was thus saved for study or pastoral visitation to each of the ministers thus associated. But there were left behind active and working members, among whom were a number of devoted female co-workers whose names will not soon be forgotten.

THE CONGREGATIONAL CHURCH IN ARCHDALE STREET.—Henceforth this is to be reckoned a Unitarian organization, and will not belong to this history.

The part which Mr. Parks had taken in the ordination of Gilman, drew forth from parties on both sides a number of pamphlets and communications. Mr. Parks, writing also in his own defence, yet admits that he had acted under wrong impressions, and without due consideration and with imperfect knowledge. Brought up in early life in comparative retirement, he knew little or nothing of the Unitarianism which had been emerging in Massachusetts, and with a degree of reliance which he afterwards regretted, paid little heed to some time to the remonstrances of others. He afterwards spoke with regret of the course he had pursued, and admitted that he ought not to have laid "these (his) hands upon one who acknowledged sentiments give too much reason to fear that he will become a Socinian." [Letter of November 1820.] He also, April 1821, in his last communication to the Association, says: "I regret the style and manner in which I preached at the opening of the Association last year. I am sensible that I was too much under the influence of error when I composed and delivered that sermon. I hope I believe that I will never preach another sermon of the same character." "I acknowledge that I erred in the ordination of Mr. Gilman, not for the want of zeal, but from the imperfection of knowledge. If I had obtained, before I engaged to take part in the ordination, all the information I now possess, I never would have engaged in it. I would rather put my hands in the fire, than lay them upon the head of a man Socinian. Unitarians and Socinians formerly appeared to me more different from each other than I now find them to be." These concessions should remove a portion of the censure which rested on Mr. Parks. And although we cannot recognize in Unitarianism the religion of Paul; nor in their view of Christ, the Christ of the Scriptures, but regard it as a mere system of morality, a religion without a Redeemer, an atoning Priest, a divine Intercessor, and a Mediatorial King, we are willing to give them credit for all those personal and social virtues they may possess.

INDEPENDENT OR CONGREGATIONAL CHURCH AT WAPPETAW.
CHRIST'S CHURCH PARISH.—Mr. Perrin disgraced his ministry by irregularities of life which were reported to the Presbytery of Harmony at its meeting in Charleston in April 1820. He was absent from the State at that time, but he was faithfully dealt with by letter, and cited to appear before the Pres-

bytery. He replied by letter acknowledging his fault, and desiring to remove stumbling blocks out of the way, but he being now in a remote part of the United States, and not within the jurisdiction of any local Presbytery, he was deposed from this sacred office on the 19th of April, 1821. Information concerning this church is exceeding scanty during this period. It was probably dependent on such occasional supplies as they could receive from missionary labors or the kind offices of brethren in Charleston. The Rev. Alfred Wright who had been in the employ of the Congregational and Presbyterian Missionary Society of South Carolina, and was not yet ready to proceed on his mission to the Choctaws, spent several months in faithful and acceptable labors among this people in the winter of 1820. [So. Evang. Intelligencer, Vol. II, p. 61.] The church was served from about 1820 to 1828 by a Mr. Reid, probably Rev. George Reid. On the 21st of December, 1822, the Legislature incorporated this church, as follows : "That those persons who now are, or hereafter shall be, members of the Independent or Congregational Church at Wappetaw, in the Parish of Christ Church, be, and the same are hereby, declared a body politic and corporate, by the style and title of 'The congregation of Wappetaw, in the Parish of Christ Church'" [Statutes at Large, Vol. VIII, p. 325.]

THE CONGREGATIONAL CHURCH OF DORCHESTER AND BEECH HILL. The Rev. Wm. States Lee continued in the service of this Church until the 23d of April, 1821. They then called a Mr. Luke Lyons and on the 24th of May, 1822, there is an order for the payment of a quarter's salary. His service must have been a short one. On the 5th of May, 1823, having no pastor, they invited Mr. Jones to serve them in that capacity. Yet on the 8th of October, in the same year, the death of their esteemed pastor and chairman is mentioned. At this same time they call Mr. Luke Lyons on a salary of \$600, but are unsuccessful. On the 19th of November, 1824, they extended a call to the Rev. Edward Palmer, who had been received by the Charleston Union Presbytery, after formally adopting the Confession of Faith and the Form of Government of the Presbyterian Church. He was installed as pastor the 3rd of February, 1825. To assist in the support of his family he is permitted to take a few young ladies as pupils during the summer months. The church received

the aid also from the Missionary Society towards this same . In April, 1827, he received a call from the Church of hel, Pon Pon, which the Presbytery advised him to accept. e Church was now dependent, it is believed, for a length of e, on occasional supplies.

STONY CREEK INDEPENDENT PRESBYTERIAN CHURCH. Mr. D. Parks continued to preach to this Church as pastor, or tated supply, it is not clear which, until the 8th of May, 1821, en any regular and stated connection with the Church sed. There are entries in the account books to show that oreached as an occasional supply after this date. Occa- al supplies were obtained also from the North during the ter months from 1821 to 1824. Among these was Joseph own, then a licentiate, who visited Stony Creek early in cember, 1820. He reports about 15 communicants (white ?) a fund of \$8000 belong to the Church. First Report of Young Men's Domestic Missionary Society, 1821. In ril, 1824, Richard H. Jones, a licentiate, commenced aching to this congregation. He was ordained and install- their pastor on the 13th of January, 1825. He resigned November, 1826, and the church became again dependent occasional supplies, among whom Mr. A. Greenwood is ntioned in 1829. [MS of Wm. F. Hutson. Minutes of arleston Union Presbytery.]

BEAUFORT. This church was visited by Joseph Brown, then centiate, in December, 1820. He had been recommended the Young Men's Missionary Society and at its request he s ordained by the Congregational Association of South Carolina, in the Circular Church, Charleston, on the 3rd of uary, 1821. The occasion was one of interest, Messrs. pha White, Epaphras Goodman, and Rev. Charles B. Storrs ployed by the Congregational Missionary Society, and ynolds Bascom were ordained at the same time. In the of consecration by prayer with the laying on of hands, the yers for the candidates were offered in succession by the v. Mr. Floyd, the Rev. Dr. Palmer, the Rev. Mr. Reid, the v. Mr. Lee, and the Rev. Mr. Boies. The Rev. Dr. Leland s present also as a delegate from the Presbytery of Han- ny. The Beaufort congregation must have been depen- nt on occasional supplies henceforth.

WAYNESBORO, Burke County, Georgia. We are not inform- how this congregation was situated as to a permanent min-

istry during this decade. The Savannah Missionary Society had appointed Mr. Cephas Washburn to labor at this place and its vicinity. But how long he served them we are not informed. Rev. Frances McFarland labored in Burke County in the winter of 1822. On his arrival in this county he selected four places where he preached regularly on the Sabbath, dispensing the word the remainder of the week wherever a door was opened for that purpose. In the latter part of this period Lawson Clinton was the stated supply of this church.

WHITE BLUFF, near Savannah. The Rev. Thomas Goulding continued the pastor of this church till 1822, when he resigned his charge and removed to Lexington, Oglethorpe County, Georgia. Here he remained during this decade. It was while there that he was elected on the 15th of December, 1828, Professor in the Theological Seminary of the Synod of South Carolina and Georgia. He was honoured with the degree of Doctor of Divinity from the University of North Carolina in 1829.

CONGREGATIONAL CHURCH, MIDWAY, GEORGIA. The Rev. Robert Quarterman officiated as pastor of this church during this decade to the great satisfaction of that people. A church of which it was said in 1849 that although it was a Congregational Church in its origin, and still continued so, it had furnished more Presbyterian Ministers for the State of Georgia than all the other ninety-two counties united.

Changes took place in the boundaries of Presbyteries during this decade which it may not be amiss here to mention. In the formation of Harmony Presbytery by the Synod of the Carolinas at Poplar Tent in 1809, its western boundary was defined to be a line running nearly south from Augusta, Georgia, including St. Mary's, to the sea coast. At a meeting of the Synod of South Carolina and Georgia, held at Washington, Wilkes County, Georgia, November 7, 1821, a petition came up from the Presbytery of Harmony, proposing that the Savannah River which divides the two States should be the dividing line between the Presbyteries. This was acceded to, and the members of the Presbytery of Harmony who resided in Georgia were constituted a new Presbytery to be known as The Presbytery of Georgia. The line between this Presbytery of Georgia and the Presbytery of Hopewell was likewise adjusted. The Presbytery of Harmony, therefore, hence-

h performed no presbyterial acts and had no jurisdiction
ond the Savannah.

THE CONGREGATIONAL ASSOCIATION OF SOUTH CAROLINA, November, 1819, made a proposal to the Presbytery of Harmony "of a corresponding union by delegates." This was cordially acceded to by the Presbytery of Harmony at meeting in the Second Presbyterian Church, Charleston, April 14, 1820, and Rev. A. W. Leland, D. D., and Rev. George Reid were elected as delegates to the Association. Dr. Palmer attended subsequently the meeting of the Presbytery of Harmony as a delegate from the Association. At a meeting of this Presbytery, held in Camden, April 17, 1822, a committee composed of Messrs. John Cousar and T. C. Henry were appointed to confer with the Congregational Association of South Carolina and others on the subject of their uniting with that Presbytery, with a view to a division if the same should appear expedient.

The proposition was laid before that body on the 10th of November, 1822, by Dr. Henry, and, after due consideration, the Association agreed to "dissolve for the purpose of uniting with Harmony Presbytery, and with the view of leaving that body divided, and a Presbytery formed in the vicinity of Charleston." But, "in case such division does not take place, the resolution to be null and void." In pursuance of this, the Rev. Dr. Palmer, who had been appointed to this purpose, made application in behalf of the Association that its members be received into the Presbytery. This was accordingly done, and the Rev. Benjamin M. Palmer, D. D., Joseph Brown, Reynolds Bascom, Epaphras Goodman, Charles B. Storrs, and John Wheeler, with the licentiate, Dr. William Strong, and the candidates, Dr. Jones and James Campbell, were received. A committee was appointed to confer with the members of the Synod of North Carolina resident in this State to unite also with the Presbytery with view to its subsequent division and reorganization.

At the meeting of the Synod held in Columbia in November, 1822, in pursuance of a petition from the Presbytery of Harmony, the members of that body living in the lower parts of the State, south of the Congaree and Santee Rivers, viz.: nos. Read, George Reid, Benj. M. Palmer, D. D., Aaron W. Leland, D. D., Artemas Boies, Arthur Buist, Elipha White, Joseph Brown, Reynolds Bascom, Epaphras Goodman, and

Charles B. Storrs, were set off as a new Presbytery, to be known by the name of Charleston Union Presbytery, the licentiate, Dr. Lyman Strong, and the candidates, John Dickson, Dr. Jones, and Mr. James Campbell, to be considered under their care. Said Presbytery was to meet in Charleston on the second Wednesday of April, 1823, Dr. Palmer or the senior member present to preside and open the Presbytery with a sermon.

Bethel Presbytery was organized during this decade by the following charter, granted by the Synod of North Carolina at its eleventh session, held at Statesville, Iredell Co., October 9, 1824:

"Resolved, That so much of the Presbytery heretofore known by the name of the Presbytery of Concord as lies in York and Chester Districts, in South Carolina, in Rutherford County, North Carolina, and in that part of Lincoln County, in the said State, not included in the boundaries assigned to the Presbyteries of Concord and Mecklenburg, including the Rev. Robert B. Walker, James S. Adams, John B. Davies, Henry M. Kerr, Adam Williams, James B. Stafford, and Josiah Harris be, and hereby are, constituted a Presbytery, to be known by the name of the Presbytery of Bethel; that they hold their first meeting at Beersheba Church on the Friday preceding the first Sabbath in November ensuing; that the Rev. Robert Walker, or, in case of his absence, the senior minister present, preach a sermon on the occasion, and preside until a Moderator be chosen."

These with further specifications entered into the act of the Synod of North Carolina constituting this Presbytery. By consent of the Synod of North Carolina, that portion of Bethel Presbytery which was in South Carolina was transferred to the Synod of South Carolina and Georgia, by an act of the General Assembly in May, 1828. By this transfer, Lancaster District and—by a subsequent act of the Synod—Union District and Catholic Congregation were made a part of Bethel Presbytery. (Semi-Centennial Sermon of James H. Saye, April 2, 1875.)

These changes having been made in Presbyterial boundaries during this decade, we proceed with the history of the particular churches, those, namely, which adopt the polity of the Presbyterian order.

CHAPTER II.

FRENCH PROTESTANT CHURCH, Charleston.—From the brief moranda furnished us by Mr Ravenel, we judge that Rev. Courlat continued to serve this church as its pastor from 1819 to 1823. After the failure of the effort to revive the former French service, measures were adopted to reopen the church with its proper liturgies rendered into English. This measure was adopted in 1828, when a committee was appointed to prepare, or cause to be prepared under their supervision, a translation of the Book of Liturgies which had been used in the church, and to adapt it to public service in the country, with authority to employ persons to make, or assist in making the translations. (MSS. of Daniel Ravenel.)* The services of the Church had been discontinued from the year 1826. They had previously been interrupted from various causes. "The members, who were then not numerous, parted with the other Christian Churches in the city—for the most part with the Episcopalians." (Southern Literary Gazette, June 19, 1852.)

The most important of these documents was the "Confession of faith" made by common consent of the Reformed Churches of the Kingdom of France. We are informed by Beza (Historie des Eglises formee's au Royaume de France, Tome Premier, 108) that God, by singular grace, inspired all the Christian churches in France to assemble and to agree in unity of doctrine and discipline, in conformity with the Word of God. Pursuant to this, on the 26th of May, 1559, delegates of all the churches hitherto established in France assembled at Paris, and there, by common consent, was written the Confession of faith, and was drawn up a form of ecclesiastical discipline, as near to the institutions of the Apostles as their circumstances would then allow. Many difficulties were surmounted, and it was concluded that the meeting should be held at Paris, not to attribute any superior dignity or importance to that city, but because it could better accommodate a large number of ministers and elders, and more secretly than any other place. The confession was there drawn up in forty articles. A brief statement of discipline, as founded upon the writings of the Apostles, was appended, under forty heads. Done at Paris on the 28th of May, 1559, in the 13th year of Henry, the King.

The first of these documents was translated by a committee of the French Protestant Church, of Charleston, and presented to the corporation in print, the original French and the English in parallel columns, in October, 1828.

"It seemed to be demonstrated, during the ministry of Rev. Mr. Courlat," says Rev. Charles S. Vedder, D. D., writing in July, 1873, "that the continuance of the services in the French language, or in alternate French and English, was not feasible, and in 1828 a committee was ap-

The translation having been made with great care and approved, the church entered upon its regular use, the Rev. Daniel DuPrè, a Methodist minister of Huguenot descent having been called to the temporary charge of the congregation.

THE FIRST PRESBYTERIAN CHURCH IN THE CITY OF CHARLESTON.—A deputation from this church waited upon the Presbytery of Harmony at its twenty-fourth sessions held in the Second Presbyterian Church, Charleston, on the 5th of May, 1821, praying that Mr. Arthur Buist, son of their former pastor, Dr. George Buist, be received under the care of that Presbytery, and for this purpose an extract from the minutes of the Dysart Presbytery of the Relief Church of Scotland, stating that he was regularly examined and duly licensed by that body, was presented. It was

Resolved, That he be received and that trials be appointed preparatory to his ordination and installation in the First Presbyterian Church, Charleston, which the deputation stated would be requested at the next sessions of Presbytery in Augusta, Georgia.

During the meeting in Augusta, in November, 1821, a call from the First Presbyterian Church was preferred through the Presbytery, to Mr. Arthur Buist, who declared his acceptance of it. An adjourned meeting was appointed to be held on the 4th day of January, 1822, for the examination of Mr. Buist in the Hebrew language and for his ordination and installation, and for the further trials of John Dickson, a graduate of Yale College and a member of the Columbia Church, who had been received under the care of Presbytery as a candidate for licensure, at the same time at which Mr. Buist had been received. The Presbytery accordingly met on the 4th of January, 1822, in the city of Charleston, for the object specified. The examinations and the trials both of Mr. Buist and Mr. Dickson were had and sustained; further trials were appointed for the latter, and on the 5th of January "the Presbytery met in the First Presbyterian Church for the

pointed to translate the Liturgy into English. This committee consisted of the Hon. Elias Horry, Chairman, and Messrs Joseph Manigault, William Mazyck, Sr., George W. Cross, Daniel Ravenel, Thos. S. Grimke, and William M. Fraser.

urpose of attending to the exercises connected with the ordination and installation of Mr. Arthur Buist, when a sermon was preached on the occasion by the Rev. George Reid, from Mark 16, xv : "And he said unto them, go ye into all the world and preach the Gospel to every creature." After which the Rev. Mr. Buist having assented to the questions appointed to be put to candidates for ordination, was ordained by prayer and laying on of the hands of Presbytery to the whole of the gospel ministry, and the congregation having also assented to the questions proposed to them, he was installed as the pastor thereof according to the discipline of the Presbyterian church in the United States. And a suitable address was delivered both to minister and people by the Rev. T. Charlton Henry. Mr. Buist was invited to his seat as a member of Presbytery." Minutes of the Presbytery of Harmony, pp. 2, 353, 357, 366, 377.

THE SECOND PRESBYTERIAN CHURCH AND CONGREGATION OF THE CITY OF CHARLESTON.—Of Dr. Flinn, the much loved and eloquent pastor of this church, who died on the 26th of February, 1820, we have previously spoken. Dr. Henry was devoted to the ministry by his father from his birth. He went to Middlebury College in the hope that in those revivals of religion with which this college was so often visited, he would meet with renewing grace. In one of these seasons he was numbered among the converts and forthwith commenced his preparation for the ministry, finishing his education at Princeton. In January, 1824, he accepted a call to Charleston, where his ministry was eminently successful.

It was at the close of his fifth year of labor in Columbia that Dr. Henry received the unanimous call of this church to become their pastor. Here in the stated services of the pulpit, and the lecture room, in the bible class and Sunday school, his soul was poured forth in earnest instruction and fervent supplication. In the first and second years of his ministry considerable additions were made to the church; but in the third, a blessed effusion of the Holy Spirit was enjoyed. His indefatigable labors during this season rendered a period of relaxation indispensable, and he therefore embarked for Liverpool in April, 1826. During the four or five months of his stay in Europe, he travelled through the principal parts of Great Britain and Ireland, and visited the continent. Several months were spent both in Paris and London.

In October he took leave of his English friends, and after paying a short visit to his venerable father and numerous relations in Philadelphia, he returned early in December to his congregation. With redoubled vigor he entered upon his labors among his people and upon the prosecution of his studies. The latter indeed had known no interruption.

On the first of October, 1827, when in the enjoyment of perfect health, he was suddenly seized with the Stranger's Fever, then prevalent in the city, which in four days terminated his valuable life, at the early age of thirty-seven, leaving a bereaved widow and three children to lament his loss. Amid the alarm and consternation occasioned by his fatal illness, he alone was calm and unappalled. While around him stood his afflicted relatives and friends, his expiring voice was employed in rejoicing and praise. And while a "horror of great darkness" fell upon others, at his sudden and premature departure, he viewed it with rapture, as the bright and cloudless dawning of immortal glory.

Dr. Henry has left behind him several published sermons : an "Inquiry into the consistency of popular amusements with a profession of Christianity ;" his "Etchings," and his "Letters to an anxious inquirer." The two last were posthumous works. His "Letters to an anxious inquirer," have been twice published in America, the second edition under the auspices, and with a commendatory preface of the late Rev. Dr. Bedell, and also in London, with an introduction by Dr. Pye Smith. The account of his death is also published in a volume of the London Tract Society, as an eminent exhibition of the triumphs of divine grace.

After the melancholy death of Dr. Henry, the church remained two years without a pastor, though faithfully supplied by the Rev. Benjamin Gildersleeve and the Rev. Dr. Leland.

In February, 1829, the Rev. William Ashmead, being in Charleston, on account of his health, received a call. In March he accepted of his appointment, and was in May, installed Pastor. On June 7th, he obtained leave of absence for the summer, with the intention of bringing his family, but died on his return, in Philadelphia, December 2d, 1829, having been connected with this church but little more than six months, of which he was absent more than four.

Mr. Ashmead has left behind him a few published sermons.

Since his death a volume of his sermons has been issued from the press, to which is prefixed an interesting memoir by the lamented Grümke, who was his warm friend and held him in the highest estimation.

After the death of Mr. Ashmead, the church sat in her widowhood for several years, receiving her food from occasional supplies, especially from her tried friend the Rev. Mr. Gildersleeve.

THE THIRD OR CENTRAL PRESBYTERIAN CHURCH IN THE CITY OF CHARLESTON. The congregation comprising the Third Presbyterian Church which was organized in 1823, worshipped from that time in the building situated at the northwest corner of Archdale and West Streets, which was originally erected in 1814, by a congregation styled, "The St. Andrew's Presbyterian Church, of the City of Charleston," who were seceders from "The Presbyterian Church of the City of Charleston," better known as "THE SCOTCH CHURCH," and whose first pastor was the Rev. John Buchan. After the lapse of nine years this congregation being without a pastor and burdened by debt, resolved to dispose of their premises on the conditions, that the church should be held sacred as a place of public Christian worship, and the ground attached thereto be continued as a cemetery. They were accordingly purchased by Messrs. Thomas Napier and Thomas Fleming two of the original members and founders of the Third Presbyterian Church,* whose first pastor was the Rev. William Anderson McDowell, and who was installed over this congregation by the Charleston Union Presbytery on the 3rd of December, 1823. He already had experience in the ministry. He was licensed by the Presbytery of New Brunswick on the 28th of April, 1813, and was ordained and installed as pastor of the church at Bound Brook, New Jersey, on the 22d of December following. His connection with *this* church was a brief one. On the 15th of the next December he was in-

*The church was organized July 13, 1823, as "The Third Presbyterian Church." In the Sermon at the organization, the Rev. Dr. Leland says: "The plan was formed in faith and prayer, and all the steps have been manifestly taken with a single eye to the glory of God and the promotion of the Redeemer's Kingdom. The history of the undertaking is brief and pleasing. Its origin has been eminently peaceful and harmonious, wholly undebased by schism or contention. A number of professing Christians, not connected with any church in the city, with others who were members of several churches, were led to consider it their duty to form a new church."

stalled pastor of the church at Morristown where he spent the next eight or nine years in useful and acceptable labor. He had never possessed robust health since the years of childhood. An attack of small-pox at the age of twelve had impaired the vigor of his constitution. While engaged in his preparation for the ministry he felt obliged to try the effects of a Southern climate and in the winter of 1811 and 12 he sailed for Savannah where his brother-in-law, Dr. Henry Kollack resided, and continued his study of theology under this able and eloquent divine. Being threatened now again with pulmonary difficulties, he traveled as far as South Carolina and passed the winter in Charleston with the most favorable results to his health. In the Spring he resumed his labors at Morristown with his accustomed energy, but soon sunk again into the feeble state from which he had emerged. A call came to him from this church in Charleston just at that juncture which it seemed to be the will of Providence that he should accept. His pastoral relation to the church at Morristown was dissolved on the 8th of October, 1823, and the new relation with the Third Presbyterian Church in Charleston constituted as we have described. This church commenced its existence therefore with a pastor in whom all had confidence, and with elders and officers whose character and energy commanded the respect of the entire congregation and the community around.

During this decade we find the names of Robert B. Edwards and Jasper Corning as elders, the date of whose ordination is not recorded, and of Thomas Fleming and John Maxton, ordained in July, 1824. The following were Presidents of the Corporation: Thomas Fleming, in 1824 and 1825; William Bell, in 1826, 1827; Thomas Napier, in 1828, 1829.

JAMES ISLAND. This church enjoyed the labors of the Rev. A. W. Leland, D. D., lately pastor of the First Presbyterian Church in Charleston. There are two eloquent discourses of his published in "The Southern Preacher" edited by the Rev. Colin McIver, the copyright of which is dated in 1823, and the title page dates in 1824, in which he is spoken of as pastor of the church of James Island.

JOHN'S ISLAND AND WADMALAW.—This church was vacant, it is believed, at the beginning of this decade. It was soon visited by Elipha White, who was a native of East Randolph, Mass., a graduate of Brown University in 1817, and of Andover

Seminary, in 1820. He was licensed to preach the gospel by the Union Association of Boston, and was ordained by the Congregational Association of South Carolina, on the 3d of January, 1821. At a meeting of the Association held at the Rev. Dr. Palmer's, in the city of Charleston, on the 1st of January, 1821, a letter was read bearing date December 6th, 1820, from H. C. McLeod, Chairman of the Committee of the Young Men's Missionary Society of South Carolina, requesting the ordination of Mr. Joseph Brown, whom they had employed as a missionary, "to labor in the region of Edgefield, Newberry, and Beech Island, which is said to be very destitute." At the same time was received a communication from Joseph Tyler, Secretary *pro tem.* embracing the following: 'By direction of the Board of Managers of the Congregational Missionary Society of South Carolina, I present you with the following resolution :

Resolved. That the Recording Secretary be directed to request of the Congregational Association of South Carolina the ordination of the Missionaries employed by them, on the first day of January next, dated December 19, 1820. The Missionaries of this Society were Mr. Elipha White, Epaphrus Goodman, Charles Backus Storrs, the latter a graduate of the college of New Jersey, and of the Andover Seminary in the class of 1820. To them was added Mr. Raynolds Bascom, a native of Massachusetts, a graduate of Williams College in 1813, and a tutor in the same from 1815, 1817. These gentlemen passed through the usual trials and were ordained in the Circular Church on the 3d of January, 1821, in the way and under the circumstances we have before described.

Mr. White did not long retain his connection with the Congregational Association. On the 20th of December, 1821, he obtained a dismission from that body and became a member of Harmony Presbytery. On the 20th of April, 1822, "a call from the Presbyterian Congregation of John's Island for the ministerial labours of the Rev. Mr. White was laid before Presbytery and proposed to him, who accepted it." On the 8th of May the Presbytery met at the John's Island Church, and installed him as its pastor. His labours among them through the years of which we write, were faithful and highly appreciated by his flock.

In this same year (1822) the present church building was erected. "This was done by funds contributed for this purpose by members of the various denominations, Episcopal, and Methodists, and Baptists, joining with heart and purse to assist these Presbyterians." The amount contributed from these sources was \$3,645. The church came also into the possession of about \$4,000, from the old John's Island Society, a charitable association, which had been in existence for some time, and employed its funds for various charitable purposes, among others for maintaining a seminary of learning, and relieving the indigent. It was incorporated December 9, 1799, and becoming nearly extinct, its funds were divided among the churches by the surviving members. By his deed of gift of July 6, 1820, Thomas Hunscome, who was not a member of any church, conveyed to James Legare, Sen. Thomas Legare, Sen., and Hugh Wilson, Jun., Trustees of the John's Island Presbyterian Church, fifty-six acres of land on the Island, and by his will gave and bequeathed to the Presbyterian Church of John's Island, whatever may be its corporate name or title in law the sum of \$6,000.

THE PRESBYTERIAN CHURCH ON EDISTO ISLAND enjoyed but a little longer the labors of their able pastor, the Rev. Donald McLeod. He died on the 30th of January, 1821. The mural monument dedicated to his memory speaks of him as a native of North Britain, and states that he had been for twenty-nine years their pastor. Dr. Leland, in describing him, said that "he wrote elegantly, but that his Scotch pronunciation was very broad. He was tall, elegant, polished, and graceful. Dr. McLeod was a fine specimen of a Scotchman." "In the year 1821," says the Rev. Wm. States Lee, from whose manuscript we quote, "the present pastor," meaning himself, "took the pastoral charge of the Presbyterian Church of Edisto Island. The elders then in office were Daniel Townsend, William Seabrook, William Edings, and Ephraim Mikkell. Previous to the year 1821, the church had been connected with the (old) "Charleston Presbytery, but in consequence of some cause (unknown to the writer) it had not been represented in the Presbytery for several years. Before, or about 1821, the Presbytery had become extinct, by the death or removal of its clerical members, and this church, therefore, became unconnected with any Presbytery, in which state (in 1858, the date of this writing) it still continues to exist. The

overnment in every other respect has been and is Presbyterian. At the time the present pastor took the charge of the church there were no sessional records in existence, by which could be determined who were communing members, or when those claiming to be such were admitted to the church. Inded by the most reliable testimony that could be obtained, list of members was made. The number at that time was eighteen whites and seven colored members. In the spring of 1822 the Lord's Supper was administered. The custom of the church had limited the administration of that ordinance to two periods in the year, viz: the commencement of the spring and of the winter. There are now (1858), and have been for many years past, four seasons of communion annually. There was but one public service on the Sabbath during the winter and spring months at that time, and during the summer and autumn, when the inhabitants of the Island resorted to the sea-shore, as a residence, for health, the Episcopal and Presbyterian congregations worshipped together in an old building which had been used as an academy. The masters performed the services, sanctioned by their respective churches, alternately. Much harmony and kind feeling prevailed between the two congregations. In the year 1824, in consequence of the building (used by them) becoming inconvenient and even unsafe, the two congregations united in erecting a building which was to be occupied by them jointly, as the academy had been.

This new building was erected and opened for divine worship, but in consequence of some difficulty that arose respecting the internal arrangement of the building, which could not be satisfactorily adjusted, the two congregations separated. The Presbyterians relinquished the building to the Episcopalians, and before the next summer they had erected a place of worship for themselves. This building has from time to time received improvements, rendering it a neater and more commodious place of worship.

From this period the public services have been observed during the summer and autumn, in the morning, afternoon and evening of each Sabbath. About the year 1824 an evening lecture was commenced during the week, in a private house, and in a very short time was conducted in almost every house in the congregation in turn, at the request of the families. The number of persons who attended or expressed a

desire to attend, having become too large to be accommodated in this manner, this lecture and the service on Sabbath evening (which had also been conducted in private houses) were removed into the church, where the attendance became, and continued to be, large and interesting, particularly on the evenings of the Sabbath. About the year 1823 or 1824, a Sabbath-school was organized and the exercises attended to, during the summer months and autumn, when the inhabitants were collected together in the village on the sea-shore. This valuable institution has been continued. A library of 700 or 800 volumes, presented by the members of the congregation to the Sabbath-school, has been an unfailing source of interest and instruction to the children. The population of the Island not being large, the number of children in the Sabbath-school has always been comparatively small, and varying from time to time.

About the year 1826, a bible class for ladies was formed. The studies belonging to it was attended to with interest, and it is hoped with profit. Various causes arising from changes in families, or change of residence by the members, would at times interrupt or suspend its exercises, but the class was kept up for many years. A bible class for males was also attempted for a few years, but did not continue long.

From the year 1821 regular attention had been paid to the religious instruction of the colored persons in services appointed and performed for them, apart from the white portion of the congregation. At the close of the service on the morning of the Lord's day, throughout the year, they remained in the church, and with prayer and praise, preaching was united in an extempore form, supposed to be better adapted to their comprehension. The attendance on this service has been uniformly good, sometimes large, and attention during the services appeared to have been given with deep interest. All of the colored persons who offered themselves for membership in the church have been regularly catechised and instructed on each Sabbath, before the morning service, and this course has been pursued with them for twelve months or longer (if the cases seemed to need it) before they were proposed to the session for admission to sealing ordinances."

Thus wrote this admirable man and model pastor in 1858. In the limited population to which he ministered there were added in the first ten years ten white members and thirty-

even colored, a number which in other places less circumscribed and of an ampler population is often exceeded:

WILTON PRESBYTERIAN CHURCH.—Our notice of this ancient church must again be brief. Good men lived here before us and worshipped the God of their fathers and ministers of the Gospel have preached, and the organizations which still exist and which they have handed down show that such men have been, though they may have been careless in transmitting their names and perpetuating their memories. The Rev. Loammi Floyd still preached to this congregation. His introduction to our notice is connected with the Congregational Association of South Carolina, as we have mentioned on preceding pages. On the 30th of April, 1820, a meeting of the Board of Trustees was held at the church and the minutes state that their house of worship had been newly erected. It is situated about a mile from the village of Adams' Run, and at the intersection of the Wiltown (or Charleston roads) and was finished about April, 1820. It was dedicated April 30, 1820. Mr. Floyd preached a dedication sermon from Exod. xx., 24, and Dr. Palmer followed with an address. (Ch. Intel., vol. II, p. 42.)

The Rev. Mr. Floyd continued to preach on alternate Sabbaths until 1822, when it seems that the congregation, having a new house of worship, became dissatisfied with the existing arrangement and desired to have the ministrations of the Gospel on every Sabbath. To this end they took action, dismissing Rev. Mr. Floyd from further connection with the church and called Rev. *Henry T. Jones*, the editor of "The Southern Intelligencer," a religious paper then published in Charleston. They effected an arrangement with him by which he should, while retaining the editorial charge of the paper, come up and preach every Sabbath. Mr. Jones continued to serve the congregation with great acceptance until some time in the year 1823. In a paper dated 16th March, 1824, an allusion is made to his death. Several members of the congregation still remember him and speak of him as having been a useful and devoted minister. It was his habit to take a part of the week to visit the poor in the neighborhood by whom he was greatly beloved. It is related of him as an instance of his delicate regard for the poor, that on a sacramental occasion a woman in poor and humble circumstances being present, kept her seat through diffidence when the commu-

nicians had taken their usual places. Mr. Jones noticing her embarrassment, left the table and going to her offered her his arm and handed her to a seat among the members of the church.

There exists among the Records, a letter from Col. William Oswald to Mr. James D. Mitchell an active member of the Wilton Church, dated Sept. 23rd, 1833, which commences with these words: "Having heard of the death of your late minister, Rev. Mr. Jones." There is also a letter from Mr. Jones to Mr. Mitchell, dated Feb. 10th, 1823. So that Mr. Jones died between February and September of that year. The letter of Col. Oswald a member of the Bethel Church in St. Bartholomew's Parish, contains a proposal to unite the Bethel Church at Pon Pon over Jacksonborough and the Wilton Church under the same pastor, specifying that he should preach alternately every other Sabbath at each church. He mentioned the Rev. Mr. *Lathrop*, who was then employed by the Missionary Society of Charleston as one whom the Bethel congregation desired to call. It appears that this proposal was declined, as Rev. Mr. *Moses Chase* was not long after this invited to take charge of the Wilton Church. In a paper dated May 13th, 1824, mention is made of Mr. Chase as preaching stately to the congregation.* He did not continue long in connection with the church as in November of the same year Rev. *Zabdiel Rogers* was invited to preach.

Mr. Rogers was born at Stonington, Connecticut, Oct. 2d, 1793. He became a subject of renewing grace and connected himself with the church in the year 1817. In the fall ensuing, he commenced fitting for college with a view to entering the ministry, in Coventry, Connecticut, with the Rev. Mr. Woodruff; was admitted to Yale College in the fall of 1816; was graduated in 1820; was engaged in teaching one year and then entered the Theological Seminary at Andover. Here he spent three years and having completed his theological course, he was ordained with one or two other fellow-students. He came to Charleston, September 30, 1824, and in November of that year was invited to preach to the Wilton Church and continued with it for more than twenty-three years. He was received into the Charleston Union Presbytery at his own request in November, 1828.

*He was a licentiate.

BETHEL, PON PON, St. Bartholomew's Parish, Colleton. The Rev. Loammi Floyd continued the pastor of this church till his death, which occurred in April, 1822. But during the years 1821 and 1822 he preached on alternate Sabbaths to the church at Wilton, St. Paul's Parish. The Rev. Lycan D. Parks, who was resident in the Parish, occupied the pulpit on the other alternate days. In the year 1821 the branch church at Walterboro was erected, most of the congregation being located there during the summer, or sickly months. Mr. Floyd was the Moderator and oldest member of the Congregational Association at his death, and as an affectionate tribute to his memory, Dr. Palmer was requested by that body to preach a suitable discourse in the church their deceased brother had occupied. From the death of Mr. Floyd in 1822 until 1827, the church was supplied by the following ministers, none of whom were settled as pastors, viz.: by Rev. Joseph Brown, Rev. George P. King, Rev. Eleazer Lathrop, and Rev. Henry B. Hooker (afterwards D. D.*). These gentlemen were missionaries, employed by different Societies organized in this State. In the year 1827 the Rev. Edward Palmer became pastor of this church.

SALTCATCHER. We find no notice of this church till 1826, when Charleston Union Presbytery appointed Dr. Palmer and V. A. McDowell to inquire into its condition, and if found expedient and practicable, to furnish it with supplies. They reported that it had been taken under the care of the Presbytery of Harmony in 1811, and wished that it might be taken under the care of Charleston Union. Their wishes were gratified and Dr. Palmer was appointed to visit the Church and administer to it the Lord's Supper. Drs. Palmer and McDowell were appointed to devise a scheme for furnishing it with supplies. This was accordingly done. Yet it was found at a subsequent meeting that the appointments had all failed.

THE INDEPENDENT PRESBYTERIAN CHURCH IN THE CITY OF SAVANNAH. After the lamented death of Dr. Kollock this church was supplied by Rev. Dr. Snodgrass, then by the Rev. Dr. Samuel B. Howe, and then by the Rev. Daniel Baker. He writes to his friend Mr. Handy in Washington, D. C., and to the members of the Second Presbyterian Church in that

*See Memoir of H. B. Hooker, p. 3, 4, 5.

city, of which he had been the pastor, under date of May 13th, 1828, showing that his predecessors who immediately succeeded Dr. Kollock, could not have served the church more than eight years. No record of this church is said to be in existence until March, 1828, under the ministry of Dr. Baker. He remained in connection with it till the year 1831 during which a considerable religious interest was manifested in the town in the various denominations, and twenty persons were added to the Independent Presbyterian church at one communion. It was about this time that the church in Washington, D. C., extended to him a pressing call, to resume his pastorate among them. John Quincy Adams, who had attended his ministry in Washington City wrote to Mr. Handy of Washington, from Quincy, Massachusetts, October 16, 1830 as did also the President, Andrew Jackson, favoring his recall. *Life and Labors of Rev. Daniel Baker, D. D.*, Chap. VI., pp. 125-154.

The SECOND PRESBYTERIAN CHURCH IN SAVANNAH had already come into existence. At the XVIth Session of the Synod of South Carolina and Georgia, held in Charleston in 1827 it was represented by Dr. Edward Coppie as Ruling Elder.

BEECH ISLAND.—The first mention of this locality which has met our eyes is in the first report of the Young Men's Missionary Society of South Carolina, which was formed the first of the year 1820. In September of that year an attempt was made to secure the services of the Rev. Mr. Nettleson, which was unsuccessful. On the 25th of September, a letter was received from Rev. Dr. Porter, of Andover, whose services had been engaged to secure them a missionary, informing them of the choice he had made of the Rev. Joseph Brown. On the 3d of December, the Society authorized the call to Mr. Brown, which on the 8th he accepted, and measures were taken to procure his ordination. His engagement commenced on the first of December, 1820, and previous to his ordination he visited, as a licentiate, Beaufort and Stony Creek, and returning, was ordained on the 3d of January, 1821, and commenced preaching in Edgefield District which had been assigned him, in connection with Newberry, as the field of his labours. In the course of his ministry, he visited Beech Island, "which," says he, "is not an island, but a part of Edgefield District, surrounded by a kind of swamp or bog."

He speaks of it as a large and wealthy settlement with an Academy of about fifty scholars and a promising field of usefulness if regular and constant preaching could be afforded them.*

Samuel Mosely a native of Vermont, a graduate of Middlebury College in 1818, and of the Andover Seminary in 1821, preached amongst them as a licentiate for some four months, during which he was an inmate of the family of Mr. Samuel Clark. He was afterwards an agent of the A. B. C. F. M., then a missionary to the Choctaws, and died at Mayhew on the 11th of September, 1824, aged 33. The Rev. Henry Safford, who graduated at Dartmouth College in 1817, and at the Princeton Seminary in 1820, followed soon after. He remained twelve months as a teacher and a preacher, receiving about \$1,200 from the church and school. Rev. S. S. Davis, (afterwards D. D.), who supplied the church in Augusta, in connection with the Rev. Dr. Talmage for nearly a year, also rendered essential service before or subsequently to the departure of Mr. Safford. By his agency the Rev. Nathan Hoyt, (afterwards D. D.), was introduced to their notice, whose labours were exceedingly blessed, as is recorded in a tract, entitled "History of a Church in the South" written by himself, and full of interesting details of his ministry here, and well worthy of perusal. The result was the organization of a church, in which organization Dr. Davis assisted. Dr. Thomas S. Mills was ordained a Ruling Elder on the 1st of March, 1828. Dr. Hoyt resigned this charge amid the regrets of the people and took charge of the church in Washington, Wilkes Co. Ga.

On the 25th of May, 1828, baptism and the Lord's supper were administered by William Moderwell. The church then remained vacant until December, 1829, when it was served by Rev. Dennis M. Winston, for the term of six months.

At the session of the Presbytery of Harmony at Beaver Creek on the 5th of December, 1828, Dr. Thomas S. Mills, an elder of the church of Beech Island, appeared before that body, presenting a request from the church to be taken under its care. The prayer of the petition was granted, and Dr. Mills took his seat as a member of Presbytery.

*First Report of the Young Men's Missionary Society of South Carolina, May, 1821.

ST. AUGUSTINE.—“On the 10th day of July, 1821, the standard of Spain, which had been raised two hundred and fifty years before over St. Augustine, was finally lowered forever from the walls over which it had so long fluttered, and the stars and stripes of the youngest of nations rose where, sooner or later, the hand of destiny would assuredly have placed them. [Geo. R. Fairbank’s History and Antiquities of the City of St. Augustine, p. 184.] The first mention of St. Augustine on our ecclesiastical records is in the Minutes of the Synod of South Carolina and Georgia, pp. 92, 93, November 21, 1823, where it is recorded that Mr. Lathrop, “an agent of the St. Augustine Presbyterian Society, appeared before the Synod and presented his credentials. Whereupon it was unanimously

Resolved, That the Synod view with deep and affecting interest the moral and religious condition of Florida. They feel the powerful claims of this newly-acquired territory to the sympathy and charities of the Christian public, and that present circumstances demand immediate and energetic exertions in its behalf. They therefore regard the agency of Mr. Lathrop as intimately connected with the interests of Zion and the dearest hopes of humanity; and as such do cordially and earnestly recommend it to the particular attention of the churches and their care; and to all the charitable, the pious and patriotic throughout the United States.

They appointed also Drs. Brown and Palmer a committee to prepare a letter to the religious community in recommendation of the subject. [Minutes, pp. 92, 93.] This letter appears on pp. 100, 101, of the records of Synod, as signed, by order of Synod, by Aaron W. Leland, Moderator; Richard B. Cater, Clerk, *pro tem.* At the same meeting, the Moderator was directed to furnish Mr. (afterwards Dr.) McWhir, of Liberty County, Ga., who proposed to visit St. Augustine, with proper testimonials. The doctor at that time was in his 61st year. He there gathered and constituted a Presbyterian Church and ordained elders; and was for several years untiring in his efforts to raise the funds requisite for the erection of a church edifice. He first founded a church at Mandarin, which was the first Presbyterian Church founded in Florida since the days when the French Huguenots, under Laudoniere and Ribault, were so cruelly cut off by Menendez. (See

Vol. I of this History, p. 25.) St. Augustine was occupied in 1825-1826 by Rev. Eleazar Lathrop, before mentioned, who had been received as a licentiate from the Presbytery of Oneida by Charleston Union Presbytery, and was ordained by them as an Evangelist and Missionary for St. Augustine, on the 20th of March, 1825.* Ebenezer H. Snowden was stated supply at St. Augustine in 1828.

The Synod's efforts in behalf of this church are shown in its earnest exhortations to the churches, its appointment of agents, and its quasi assessment upon Presbyteries. (Minutes, pp. 172, 199, 203, 334, 337; Minutes of Presbytery of Harmony, pp. 464, 468.) Yet this Presbytery felt more and more the inconvenience of its extensive territory, and petitioned the Synod of South Carolina and Georgia, at its meeting at Washington, Ga., in November, 1821, that such of its members as reside in Georgia should be connected with the Presbytery of Hopewell. This led to the forming of a new Presbytery "The Presbytery of Georgia." So that henceforth Harmony Presbytery had no jurisdiction beyond the Savannah.

The Presbytery of Georgia had at that time nine ministers connected with it, one of whom, S. S. Davis, was stated supply at Camden, S. C.

In the statistical tables of the General Assembly for 1829 the following information is given respecting the Presbytery of Georgia :

The number of ministers, 8.

ST. MARY'S has a pastor, Horace S. Pratt, a membership of 96.

DARIEN has a pastor, Nathaniel A. Pratt, a total membership of 89.

Congregational Church, WAYNESBORO', in 1827, Lawson Clinton, stated supply; membership, 19, of whom five were recent additions.

ST. AUGUSTINE, vacant; Ebenezer H. Snowden had been stated supply; members, 21, 5 of whom were added during the year; Rev. Thomas Alexander was residing at St. Augustine, without charge, in 1828.

*Mr. Lathrop was a native of New York, a graduate of Hamilton College in 1817; had studied two years at Andover; was, after his residence at St. Augustine, a stated supply at Elmira, N. Y.; was without pastoral charge at Painted Post, N. Y., afterwards at Elmira, then at Geneva. He died in 1834, at the age of 40.

DAWFUSKIE, Herman M. Blodget, stated supply.

SAVANNAH, John Boggs, pastor; members, 22.

Wm. McWhirr, D. D., Sunbury, Liberty Co., W. C. Robt. Quarterman, pastor of the Congregational Church, Liberty Co., 550 members, a large proportion of whom were colored people.

CHAPTER III.

The ancient church of WILLIAMSBURG was still enjoying the labors of the Rev. John Covert and had done so from the time he ceased to preach in the Bethel and Indian Town Church until his death, which occurred, says Mr. Wallace, on the night of the great storm which swept over that part of the country, September 20th, 1822. "His body was borne to its lowly resting place on the shoulders of men, the trees prostrated by the tornado having so blocked up the roads as to render the passage of vehicles impracticable." "He was cut down in the vigor of life, being in his 34th year." Wallace, p. 92.

The two churches of BETHEL AND INDIAN Town remained united under the pastoral care of Rev. Robt. W. James, for a period of nine years, until 1827, when he was relieved from this charge by the Presbytery of Harmony and removed to Salem Church, in Sumter District. The licentiate Josiah W. Powers, who was a native of New Hampshire, a graduate of the University of Vermont, and in 1827, of the Theological Seminary at Andover, and who was sent as a home missionary into this State, preached to these churches from December, 1827, to May, 1828. The faithful labors of Mr. Covert and Mr. James had tended to remove old asperities and to unite the old Presbyterian Church, which claimed to represent the Williamsburg Church of former days and Bethel into one. Meanwhile there had arisen in the Bethel congregation a young man, William J. Wilson, (son of Mr. William Wilson,) who was graduated at the South Carolina College in 1822, and had spent a year at Princeton, feeling himself called to the ministry, he had first placed himself under the care of the Presbytery of New Brunswick, then under the care of the Presbytery of Harmony, and was licensed by the same on the 1st of April, 1825, at its meeting in Winnsboro'.

The life of the young man was a short one, but by his pious labors and kind deportment while yet living with his father, and by his faithful preaching in the old church, he was greatly instrumental in drawing the divided congregations into one, that which claimed to be the old church and Bethel. They united under the old name of "The Williamsburg Church."

But before this, and immediately subsequent to the termination of the engagement with Mr. Powers, the churches of Bethel and Indiantown had united in a call to Rev. John M. Ervin, of Mecklenburg County, N. C., which they were permitted by the Presbytery of Harmony to prosecute before the Presbytery of Concord. He commenced his ministry on the 4th of December, 1823. "On the 15th of June, Mr. Ervin performed divine service in Bethel Church, and a sermon was preached in the old church by Mr. Nixon, a Baptist minister. On the morning of that day, the session of Bethel Church met and resolved to propose terms of union to the other congregation.

Mr. John McClary, who seems to have been a patriarch in both these branches of the house of Israel, was judiciously selected to bear the olive branch of peace to the body worshipping in the old church. Both congregations were now prepared to sheath the sword forever, and the time was come when Judah should no more vex Ephraim, nor Ephraim envy Judah. The white banner was as joyfully hailed on the one side, as proffered on the other, and the venerable bearer was authorized to carry back a favorable response. Mr. Ervin was requested to preach in the old church on the Tuesday (the 17th) following, and the Bethel congregation invited to attend for the purpose of deliberating on the subject of the proposed union. After divine service, on that day, Mr. John McClary was called to the chair, and stated the object of the meeting. The first question propounded was, "Shall the two churches be now united in one body?" which was responded to by a unanimous vote in the affirmative. After some deliberation regarding the location of the house of worship, it was decided to erect a new building; the same, says Mr. Wallace, in which we are now assembled. Mr. Ervin was unanimously elected pastor of the united church, and a committee appointed to inform him of the election. The call was accepted, and Mr. E. entered upon his labors here in the Fall

of that year, which he continued faithfully to discharge, greatly beloved by his people, till his return to North Carolina in 1832. After ministering there some years, he removed to Arkansas, where, after a short term of service, he fell asleep and his mortal part there awaits the better resurrection.

The ecclesiastical connection of the Williamsburg Church was originally with the Presbytery of Edinburgh. It was afterwards transferred (it is believed) to the old Presbytery of Charleston, which was never in connection with our General Assembly, and which has been for years extinct. As the records of that body are lost, the date of the transfer cannot now be ascertained. The Bethel Church was connected from its organization with the Presbytery of South Carolina, and in its subsequent divisions, fell into that portion of it now embraced in the Presbytery of Harmony." (History, by Rev. J. W. Wallace.)

HOPEWELL (PEE DEE) AND AIMWELL.—Aimwell became extinct in 1820. Some of the heads of families had died and others moved up more convenient to Hopewell and became members of that Church. In 1821 Rev. John Harrington, of Fayetteville Presbytery, was elected pastor of Hopewell Church. This church obtained leave from the Presbytery of Harmony (Minutes, p. 350) to make their returns to the Presbytery of Fayetteville as long as they enjoyed the labors of one of its members. He remained in the service of this church until 1827, when he removed to Mt. Zion Church, Sumter District. After this the Rev. Nicholas R. Morgan became their supply in connection with the Church of Darlington. He was received on the 7th of December, 1827, by the Presbytery of Harmony on his letter of dismission from the Presbytery of Mecklenburg, N. C. In the same year Saml. Bigham, Alex. Gregg, John Gregg, David Bigham and John Cooper were elected elders.

BLACK RIVER (WINYAH), in Georgetown District, is no longer mentioned on the roll of existing churches, and the same is true of **BLACK MINGO.**

CONCORD CHURCH, SUMTER DISTRICT.—It is very difficult for us to trace the history of this church, being personally unacquainted with its surroundings. The church records as contained in the minutes of Presbytery, furnishes us with little information, and when none is offered from the church itself, its officers or ministers, little can be said worthy of

ecord. It appears after the removal of its founder, Rev. George G. McWhorter, who was dismissed at his own request to the Presbytery of Georgia on the 19th of April, 1822, to have been dependent on various supplies, or temporary masters, as Rev. Mr. Harrington, Mr. Alexander, and some others. It was visited, too, by Rev. Mr. Barbour, in 1822, who will be more particularly mentioned in the history of the Sumterville Church, of which he may be said to be the founder. To the latter church, Concord bore a kind of maternal relation. It contributed some of its members to the Sumterville Church at its formation, and the first meeting of the session of that church was held at Concord. It shared also in the ministerial labors of the Rev. Isaac Barbour mentioned in the following pages :

SUMTERVILLE.—The early sessional record of this church is very imperfect, giving few dates, and suffering years to elapse between the minutes of sessional meetings. The gentlemen whose names appear at the organization of the church, and who for years were its main sources of support, removed to this district from Georgetown, where they were either members of the Episcopal Church, or of families belonging to that communion. For several years after settling here, they were members of the Concord Church, in the County of Sumter. In December 1822, Rev. Isaac R. Barbour, of Massachusetts, came to Sumterville, and commenced preaching, being partly employed by the congregation and partly by the Young Men's Missionary Society of South Carolina. On the 29th of May, 1823, Harmony Presbytery met here, Rev. Thomas Alexander, Moderator, and organized the church, with five members—Jas. B. White, Henry Britton, Mrs. J. B. Horse and Mrs. I. R. Barbour, on certificate, and John Knox, son of Rev. William Knox, of Williamsburg, on profession of his faith. J. B. White and Henry Britton were ordained Ruling Elders. In the following November Mr. Knox was elected an elder. One of the earliest additions to the membership was Mills, a slave. As an incident, showing the advantages of the present over that generation, it is related that Mr. Barbour made the trip from his New England home to his place in an old-fashioned one-horse gig.* [MS. of A. W. White.]

* We can record a similar instance. In the fall of 1812, the Rev. Francis Brown, D. D., the venerated President of Dartmouth College,

Isaac Richmond Barbour was originally from Vermont, was graduated at Middlebury College in 1819, spent two years at the Andover Seminary, was licensed by the Suffolk Association, was received as a licentiate by Harmony Presbytery at its meeting in Sunterville on the 29th of May, 1823, and on a petition from the Young Men's Missionary Society, signed by Rev. Artemas Boies, he was ordained to the holy office of the gospel ministry as an Evangelist, Rev. Robert W. James preaching the sermon from 2 Tim. 3:5. Rev. John Cousar presiding and proposing the constitutional questions and giving the charge. The Presbytery then proceeded to constitute the church as above mentioned.

The first meeting of the session was held at Concord Church in June 1823, when the first applicant was "recommended to delay her connection with the church, to give herself the opportunity further to examine the subject of infant baptism." She afterwards joined the Baptist Church. The first person admitted on examination was Milly, a colored servant, in December 1828. In the fall of this year it was

Resolved, "That this church use the courthouse as a place of worship."

This resolution, with the reasons for it, were communicated to the Baptist brethren, with an expression "of the gratitude of the church for the use of their house of worship and the assurance of our cordial Christian affection"—to which the Baptists replied, "that they would not have any religious meetings in the church on the Sundays the Presbyterians regularly preached at the courthouse, other than on our days." Responding to this feeling the Presbyterians retained their pews in the Baptist Church, and continued to worship there and at the courthouse alternately, holding their communion meetings in the church, until they built their own house of worship, about seven years afterwards.

The sessional records have no entries for the years 1824 and 1825; but from other sources it is gathered that Mr. Barbour, having lost his wife, returned to the North in the

having fallen into a state of great exhaustion from pulmonary disease, was driven in a similar way from Hanover, N. H., the seat of the college, by his wife, a woman of fine intellectual culture, adorning every station in which she was placed, to South Carolina and Georgia. He returned to Hanover in the month of June, disposing of his horse, a noble animal, to Dr. Wells, of Columbia.

ar 1824, after which the church was without a shepherd for years, during which time they retained their pews and worshipped with the Baptists, and, in conjunction with them, opened the first Sabbath-school in the village, and a prayer meeting on the Saturday before the first Sabbath in each month.

Mr. Barbour was appointed commissioner to the General Assembly on the 2nd of April, 1824, and made his report by letter to Presbytery on November 13th, making application at the same time for a dismission from the Presbytery of Harmony to the Presbytery of Londonderry. This request was granted, and he was "affectionately recommended as a brother in good and regular standing with this Presbytery." Mr. Barbour subsequently occupied several positions at the North, and died at Galesburg, Ill., February, 1869, aged 75.

In 1825, (A. W.). In the summer or fall of 1826, (J. D. B.) Rev. John Harrington accepted the pastorate for half his time, giving the other half to Mt. Zion Church. At the beginning of his stewardship four members were added to the church, among them Capt. James Caldwell, the father of the late James M. Caldwell, so well known as one of the founders of Mt. Zion (Glebe Street) Church of Charleston, and up to his death one of its most active and efficient elders. Rev. J. Harrington continued as pastor till the summer of 1829, during which time twenty-seven persons were added to the membership. He served the people most earnestly and acceptably, and was greatly beloved.

In May 1829, Rev. John McEwen accepted an invitation to preach for the Sumterville Church. (He had been licensed by the Presbytery at Beaver Creek, December 6, 1828.)

MOUNT ZION CHURCH, SUMTER DISTRICT.—Rev. Thomas Alexander continued to minister to this church in connection with Salem (B. R.) until 1825, when his health failed, and he gave up both charges.

The first elders were Messrs. John Fleming, Wm. Carter and Robert Wilson. After a few years Capt. Willian Ervin was added to these. In January 1826 Rev. John Harrington took charge as stated supply for half his time, and preached with great acceptance. In August 1827 a most gracious work of the Holy Spirit commenced, and at the communion in September of the same year sixty-seven members were added to the church on one Sabbath. Mr. Harrington's

preaching was more apostolic than many had ever heard here. Probably no minister ever did as much for the glory of God, and the good of the churches in Harmony Presbytery in the same space of time. It is still in the recollection of some of the now (1877) oldest members how low was the condition of the church in all the region of Black River, and how loose and careless, sometimes, were the lives even of many officers of the Church. This good work commencing here spread from church to church until all the churches on Black River were revived, and an entire change took place, and has so continued.

After the additions in 1827 the church building became too small for the congregation, and it was decided by a large majority to build a more commodious house of worship about three miles down the same road so as to be more accessible to the larger body of worshippers. Unfortunately this gave offence to a few families in the upper portion of the congregation, who drew off and were formed by Presbytery into another church, called after the old Newhope Church. In fact it consisted of the original members of that church. This was soon, however, merged into the Bishopville Church.

SALEM, BLAC RIVER.—Their former minister, Rev. Robert Anderson, obliged to travel for his health, occasionally visited his former flock. In 1820 on one of these visits he preached to them twice, although his state of health and bodily sufferings, if consulted, would not have admitted it. Again, in his continued travels for his continually increasing maladies, he, for the last time, visited them, but his lips as a public ambassador, were sealed, although on his, as it were, dying couch, when permitted by a most distressing cough, he ceased not to speak in behalf of his Heavenly Master, to the few that visited him. In the Spring of 1821 he left them, returned home and was happily released from all his mortal sufferings. The Rev. Thomas Alexander continued to minister to this church, in connection with Mount Zion, until the 23d of March, 1826. The Presbytery of Harmony held its sessions at the church at that time. Letters were received from the Rev. Thomas Alexander and the congregation of Salem and Mount Zion, expressing their mutual desire to have the pastoral relation between them dissolved. The prayer of the petition was granted and the congregations were declared vacant. A call from Salem for the ministerial labors of Wil-

am J. Wilson, probationer, was received, read, presented to
m and accepted. On Sabbath morning Mr. Wilson was
ained in connection with Wm. Brearley, whose ordination
ad been called for by Zion Church, Winnsboro'. John
arrington preached from I Tim. 4, 6. "Take heed unto
yself and unto the doctrine, continue in them, for in doing
is thou shalt both save thyself and them that hear thee." The Rev. John Joice made the ordination prayer and de-
vered the charge from Ephes. 3, 8. "Unto me also, who are
ss than the least of all Saints, is this grace given, that I
ould preach among the Gentiles the unsearchable riches of
hrist." Mr. Wilson was installed pastor of the church of
alem B. R, after which the sacrament of the Lord's Sup-
er was administered. The ministry of this worthy young
ian of whom we have spoken before was a brief one. He
ied on the 23d of June, 1826. Application was made to
resbytery for a supply in November, and the Rev. John
ascom of the Cayuga Presbytery, being present, consented
serve the church for the following winter. The Rev. R.
J. James had been released from the pastoral charge of the
urches of Bethel and Indian Town, and was installed in due
orm pastor of this church at an extra meeting of Presbytery
n the 16th of July, 1828.

The names of the Ruling Elders in 1825, were William
Iills, John McFadden, George Cooper, William Wilson,
William Bradley and John Shaw.

The whole number of white communicants, 44; of black,
5 Total, 89.

MIDWAY AND BRUINGTON.—The Rev. John Cousar who
ommenced his pastoral labors in the Midway Church early
in 1809, continued to serve the churches in connection

*In the cemetery of Salem Church is found the following inscription
which marks the resting place of a young minister who came here
early in the history of our country from the North of Ireland. He was
first buried near the former church edifice, but about forty years ago his
ashes were removed to their present location.

"Sacred to the memory of the Rev. James McClelland, a licentiate of
the Presbyterian Church, who in the providence of God was called to
reach his last sermon in this place."

A respect for the Christian Ministry and the ashes of a stranger
induced Salem congregation to erect this monument to his remem-
brance.

"The dead shall be raised incorruptible."

through this period. Midway Church is represented to have been in a flourishing condition for many years. About the year 1827 some twenty members of this church went off and formed Harmony Church, under the pastoral care of Rev. John McEwen.

Midway reported 86 communicants in 1826, 13 of whom were received within the preceding year, and 108 members in 1828, 22 of whom were received within the year; in 1829, 141 members, 60 of whom had been received on examination. Brington reported 52 members in 1826, and 61 in 1828, 12 of whom had been added the last year; in 1829, 114 members, 40 of whom had been added on examination.

CHESTERFIELD COURTHOUSE.—The following churches, Chesterfield, Pine Tree and Sandy Run, appear in the statistical tables in the Assembly's minutes to be connected sometimes with the Presbytery of Harmony and sometimes with the Presbytery of Fayetteville. This was by a mutual agreement between the two Presbyteries. The church being answerable to the Presbytery of its pastor. Chesterfield and Pine Tree, are reckoned to the Presbytery of Harmony in 1819, among its vacant churches, whereas Chesterville, Pine Tree and Sandy Run had been reckoned to Fayetteville in 1818, as they also are in 1820. Pine Tree and Sandy Run was with the Presbytery of Fayetteville in 1822, as is also Hopewell in South Carolina. Pine Tree and Sandy Run are with Fayetteville in 1825. Pine Tree is with Fayetteville in 1828, John McFarland the supply. So also in 1829. In 1830 John McFarland, S. S., of Pine Tree and Chesterfield, are assigned to Harmony, and Chesterfield Courthouse is his postoffice. In 1831 it is the same. The probability is that the churches in Chesterfield District and those in corresponding localities are very much one in race, and that it has often been easier to obtain an acceptable supply from the Presbytery of Fayetteville than from the Presbytery of South Carolina.

The Rev. John McFarland appeared before the Presbytery of Harmony at its meeting at Mount Zion Church in October, 1829, and was received into this body by a dismission and recommendation from the Presbytery of Fayetteville. At the same meeting he sought the opinion and advice of Presbytery in a certain case of difficulty which had presented itself in his pastoral labors. The postoffice address of Mr. Jno. McFarland was Chesterfield Courthouse, and this probably was the central point of his labors.

PINE TREE.—This church associated with Sandy Run, continued to report to the Presbytery of Fayetteville from 1814, as is shown by the preceding pages. Their united membership in 1826, 1827, is stated to be 100; in 1829, 125. They were under the pastoral care of the Rev. John B. McFarland as the successor of Rev. Colin McIver. Tradition says this took place in 1814, but probably it may have been somewhat later. His name is not recorded as among the ministers of Fayetteville Presbytery in 1814. In the roll in the minutes of 1819, he is set down as the minister of Chesterfield, Pine Tree and Sandy Run. Many of his hearers could only understand the Gaelic, which was still spoken in their families, and he was accustomed to preach in both languages, the Gaelic and the English, when ministering among his people. He continued to serve the Pine Tree Church through this decade.

LITTLE PEE DEE.—In the year 1821, Duncan McIntire, Senr., came from Scotland to this community and having obtained a partial education in Scotland, pursued his studies in the country with a view to the sacred ministry. He was received under the care of the Fayetteville Presbytery, and was licensed about the year 1826. He preached in the community, at the house of Mr Alexander Campbell, about two years, and organized the church, now bearing the name of Little Pee Dee, consisting of forty or fifty members and one elder, Malcom Carmichael, Sr. He preached for a year or more to this church, then removed to Moore Co. N. C., to take charge of a small church to which he was invited. Mr. McIntire was greatly esteemed, and his preaching was characterized by great fervour and point. He preached also in Gaelic for the benefit of that part of the flock who used only that language. Mr. McIntire and the late Archibald McQueen were associated in the ministry over several churches at that time, and on Mr. McIntire's departure he requested Mr. McQueen to supply this church as often as possible. Mr. McQueen then preached to this church once a month, on a week day for about nine months. Thus this infant church was not cared for during this decade.

RED BLUFF AND SHARON CHURCHES.—We have spoken of these on preceding pages. Rev. Malcom McNair, of Fayetteville Presbytery, was officiating as pastor of Red Bluff, in connection with Center, Ashpole and Laurel Hill. He died

August 4, 1822, when these churches became vacant and continued so until August 2d, 1828, when Duncan McIntire was installed as their pastor. He preached for them but a short time—the relation was dissolved December 25th, 1829. [MSS. of Rev. J. A. Cousar.]

DARLINGTON.—The Presbyterian Church of Darlington was organized by a Committee of Harmony Presbytery on the 17th of November, 1827. The church, when constituted, consisted of eighteen members. Four Ruling Elders were elected, viz: Mr. Gavin Witherspoon, who had served in the capacity of elder in Aimwell Church, Marion District; Messrs. Samuel Wilson, Murdock McLean and Daniel Dubose.

The Rev. John Harrington was the first Presbyterian minister who occasionally preached in the courthouse at Darlington, and prepared the way for the religious society which afterwards was formed into a church.

Through his instrumentality a church edifice was erected seven miles east of the village of Darlington. This enterprise was subsequently abandoned, and the Presbyterian interests concentrated in the village where the church now stands—the only church at present (1853) of the Presbyterian denomination in the district.

The present commodious building was erected by the liberality of the few Presbyterians in the place, aided by members of the Methodist and Baptist churches, with sundry other citizens. Subsequently, by the agency of Rev. R. W. Bailey, contributions were made in some of the churches of Black River for the full completion of the church edifice.

The original members were principally from Hopewell Church, in Marion District, and were regarded as a colony or branch of that church; and for several years there existed much intercommunion between its members, some of whom contributed to the support of the ministry in Darlington. For many years the two churches were supplied by the same ministers.

The names representing the principal families which composed the church are the following: Gavin Witherspoon, Samuel Wilson, Daniel DuBose, Murdock McLean, Abner Wilson, Robert Killin, John Jackson, Elizabeth Ervin, James Ervin, John DuBose, Rebecca DuBose, Mary Law, Jane Alexander.

The greater part of the original members were descendants

of Scotch and Irish Presbyterians, and of the French Huguenots, who loved the church of their fathers in its purest forms of doctrine, discipline and government.

The session held its first meeting on the 19th of November, 1827, when Dr. McLean was chosen clerk of the session. Rev. N. R. Morgan, a member of Harmony Presbytery, was chosen their minister, to serve them as a stated supply, in connection with the Hopewell Church, which relation continued until the close of the year 1832, when he removed to the State of Alabama. [MSS. of Rev. Wm. Bearley.]

THE PRESBYTERIAN CHURCH IN CHERAW.—In the year 1819 some enterprising individuals, mostly from the Northern States, Scotland and Ireland, were induced to settle at the head of navigation on Pee Dee River, with the view of building a city. A company of some eight persons purchased the tract of land which is now the site of the Town of Cheraw.

In 1823 or 1824 the new settlers, mostly young and unmarried men, made a subscription of \$600 and employed the Rev. N. R. Morgan, of North Carolina, a Presbyterian, to become the clergyman of the new settlement. It is believed that not one of the persons who were engaged in this movement was a professor of religion.

Mr. Morgan officiated at first in the old "King's Church"—St. David's—that had been built by royal bounty in Colonial times. Among the old settlers there were a few Episcopalians on the east side of the river, in Marlborough District, and perhaps a scattered few in Chesterfield.

As the prospects of the town brightened the Episcopalians claimed the church building as "heirs presumptive," and after some ineffectual struggles the Presbyterians withdrew, as did also the Baptists, who had for many years used the church as a preaching station.

Mr. Morgan's adherents were called *Presbyterians*, and went to considerable expense in repairing the old church edifice, which they found in a very dilapidated and ruinous condition.

From their citizenship, and disbursements upon the church, they considered their title to the building paramount to all others, and were disposed to exclude traveling preachers, especially the Baptists, who regarded their prescriptive rights as better than the claims of the new comers.

The contention at times resulted in scenes that were obnoxious to the charge of indecorum, at least on the Sabbath day.

On one Sabbath a public appointment was made for a Baptist preacher, without the consent or knowledge of Mr. Morgan, and when his friends were apprised of it, they determined to have a struggle for the pulpit.

In the morning one of Morgan's men was stationed on an eminence at some distance from the church, by the *cannon* of the town, with a lighted match in his hand ready to make a quick and loud report if the Morgan party were victorious. The hour for preaching found Morgan's men in possession of the avenues to the pulpit, and when they opened their column to let him pass up, the white handkerchief was waived—the concerted signal—and *bang* went the gun!

After the Presbyterians withdrew from Episcopal foundations and Baptist invasions, they had more peaceable times.

Mr. Morgan then conducted his public religious services on Sabbath in the “upper room” of the Male Academy, a spacious building that had been erected by the proprietors and citizens of the place.

After Mr. Morgan's removal, say in 1826, the Rev. Urias Powers, a missionary from a Presbyterian Society in Charleston, succeeded him. Mr. Powers continued to officiate in the “upper room” till the present church edifice of the Presbyterians was so far finished as to afford a shelter to his little flock.

On the 10th of March, 1828, he organized a Presbyterian Church, consisting of twenty members, most of whom are now (1853) dead, and the few survivors have emigrated, every one to the West and South. The 10th day of April, 1830, is the earliest date of our regular church records. [MSS. of J. C. Coit.]

BOILING SPRINGS (BARNWELL DISTRICT.)—It is the testimony of Dr. Hagood, elder of the church at Barnwell C. H., that a Mr. Weeks preached in a church built by a Mrs. Stone in Dr. Hagood's youth, before the church at Boiling Springs was built. This last church was built in 1824. The other church was given by Mrs. Stone to the Baptists. But the religious condition of this community will be better understood from the following extract from a letter of the Rev. Samuel H. Hay to the author:

CAMDEN, September 17th, 1878.

My dear Dr. Howe:

I received your letter yesterday evening, and hasten to give you whatever information I have with reference to the organization of the Presbyterian Church at Boiling Springs, and the building of a house of worship at Barnwell C. H.

Boiling Springs was a little village, consisting of a few families, which owed, whatever importance it had, to its healthfulness, and to its having been, for many years, the seat of a flourishing academy. My father began its settlement by making it his place of abode about the year 1820. I remember that ministers from New England visited the place, from time to time, when I was a child, and were my father's guests. They preached in the academy. About 1827 or 1828, Mr. Samuel V. Marshall a Kentuckian, a graduate of Princeton, a licentiate, laboured for some time at Boiling Springs. His preaching was blest and several were hopefully converted. Dr. Talmage then pastor of the church at Augusta, Ga., visited the place, received some into the church upon profession of faith and administered the sacrament of the Lord's supper. A comfortable house of worship was erected a short time after this, and was irregularly supplied by ministers from abroad. Rev. Edward Palmer, pastor of Stony Creek Church for several years, visited Boiling Springs and preached and administered the sacrament there. He received me as a member of the Presbyterian Church. This was done by a kind of evangelistic authority, as is the case when no organized church as yet exists.

CHAPTER IV.

COLUMBIA.—The affairs of this church moved on with regularity till the beginning of this decade. The session being much reduced by the death of its members, it was resolved to nominate V. D. V. Jamieson, M. D., and Mr. William Law as candidates to fill the office of Ruling Elder. This nomination made by the still existing session, being confirmed by a vote of the members, they were solemnly set apart by ordination on the 8th of July, 1820. Dr. Jamieson had been elected in 1804 to the legislature from Orange Parish. He was returned again in 1818, his consent being first obtained, he was inducted into the eldership. He resided at one time in the neighborhood of Orangeburg, again in St. Mathews Parish, but had been a member of the Presbyterian Church in Columbia since 1805. The term for which Dr. Henry was elected was to expire on the 1st of November, 1821. On the 28th January it was unanimously agreed to renew the engagement for a second term to begin with the first of the next November.

About this period the plan began to be formed of building a parsonage. The lot immediately in front of the church was secured at a cost of \$1,000, contracts were entered into for erecting a suitable building of brick upon it, the whole cost of the building and lot was considerably over \$8,000, and after all that could be raised by subscription an incubus of

debt was left resting upon the congregation which was a vexatious trouble for a considerable time.

As Mr. Henry's second term of service drew near its close, a meeting of the members and pewholders was called to enter into an election of a pastor. This meeting was moderated by the Rev. Robert Means.. Mr. Henry was renominated for a third triennial period and was elected by a majority of twenty-eight votes. His salary was reduced to \$1,500 with the use of the parsonage. Mr. Henry saw fit for various reasons to decline the call, and accordingly sent his letter of resignation to a meeting of the congregation held on the 9th of December, 1823, which resignation was accepted by the congregation. In connection with this resignation, Mr. Law resigned the office which he held as Ruling Elder, and withdrew from active duties until invited to resume them in the year 1831. On the 16th of December, 1823 the Rev Robt. Means was chosen as a temporary supply for the pulpit.

Thus terminated the connection of Dr. Henry with this church, which had continued for a period of five years and two months. Notwithstanding some notes of opposition in the latter part of his stay which resulted in his separation from the church, it cannot be questioned that his labours were much blessed, and the church much enlarged through his instrumentality. Seventy members had been admitted during the period of his ministry for the larger number of whom were received upon profession of their faith.

On the 5th of January, 1824, Mr. Means consented to serve as a temporary supply, and on the 3d of March, was elected pastor for the term of three years. The following persons, Thomas Wells, M. D., James Young, and Robert Mills, were elected and ordained as elders, and took their seats in session for the first time on the 12th of June, 1824.

The debt incurred in building the parsonage had never been liquidated. It was sold to the Rev. Mr. Means and has passed as private property into other hands.

The division of the burial ground into lots and the sale of them was the occasion of animosities not soon allayed, but it has prevailed, except to those unable to pay, till the present day. It gave rise to a suit in law against the church, which by the decision of C. J. Colcock, judge, was decided in its favor.

On the third of June, 1825, letters of dismission were given

by the Session to Zebulon Rudolph, one of the Ruling Elders, to connect himself with the Baptist Church. The term for which Mr. Means was elected expiring in March, 1827, a meeting was held of the members and pew holders on the 29th of May, 1826, in anticipation of it. By the nomination of the Session, Mr. Means was duly re-elected for a second term. The salary was fixed at \$1,500 with what the pew rents should yield beyond, provided it should not exceed \$2,000. This call Mr. Means saw fit to decline. The Session were instructed to obtain temporary supplies, and the Rev. John Rennie was invited by them and took charge in this capacity on the first Sabbath in June, 1827. Mr. Rennie was elected pastor on the 25th of October following, at a salary of \$1,500.

On the 8th of November, 1828, a deed of gift of a lot of land was executed by Col. Abraham Blanding, for the purpose of erecting a Lecture and Sabbath School Room. A brick building forty feet by twenty-three feet and one story in height was erected thereon at a cost of \$800, which was completed and occupied in the early part of 1829.

At the annual meeting on May 11, 1829, the Sabbath school was taken under the care of the Corporation and a committee of five was appointed to direct it and to report annually.*

BETHESDA CHURCH (Camden.)—This church had been for some time vacant. At a meeting held on the 20th of January, 1820, it was resolved to employ the Rev. Austin Dickinson, who was born in Massachusetts, a graduate of Dartmouth College in 1813, who was educated partly at Princeton in 1818, and at Andover, to supply the pulpit for the winter. He labored with great acceptance to the congregation, and his services were followed by the divine blessing. He afterwards established himself in New York where he conducted, as its editor, the *National Preacher*. In 1831 he visited England, chiefly for the recovery of his health, and as the companion of Rev. Mr. Nettleson, and preached nearly every Sabbath. His last enterprise was an endeavor to enlist the secular press in communicating religious intelligence and

* The Female's Auxiliary Missionary Society of this church contributed to the Synodical Missionary Society in 1829, \$100. The whole contributions of the church to that Society during this year was \$615.59. Third Annual Report of said Society, January, 1823.

exerting its influence in favor of truth, virtue and true happiness. He was not ordained until 1826. He therefore was but a licentiate when he preached in Camden. In the midst of his efforts, through the secular press, which attracted attention by the direct, graphic and impressive style in which he clothed his thoughts, he was smitten by death on the 14th of August, 1849, in the 59th year of his age. He was earnestly entreated to settle in Camden, but ill health prevented any stated service in the ministry. His "life was one long disease."

During the spring of 1820, the church was visited by Rev. John Joyce, who entered into a temporary engagement to supply the pulpit.

After some months the congregation increased so rapidly that it was deemed necessary to build a larger church in a more central situation. On the 20th of July, 1820, Messrs. William Ancrum, Jas. K. Douglas and Alex. Young were elected a building committee. At a meeting held on the 12th of February, 1821, the Rev. John Joyce was unanimously invited to take the pastoral charge of this congregation for three years, at a salary of \$1200. Mr. Joyce accepted the invitation on condition that he should be allowed to travel during the months of July, August and September.

At a meeting held on the 15th of December, 1822, Mr. Joyce resigned his charge, in accepting which resignation the church tendered to him their thanks for the able, eloquent and faithful discharge of his pastoral duties while resident with them.

About this time the church was finished and a neat edifice it was, costing \$14,000. All the arrangements were made to meet the peculiar views of Mr. Joyce, and great was the disappointment when he changed his purposes and did not return to occupy the building expressly erected to suit his notions. His remark that a handsome church in any town, village or city, gives character to its citizens, however true it may be, did not seem enough to justify him in withdrawing his services and leave the unoccupied edifice to speak for itself.

In the month of October, 1822, the church was dedicated to the service and worship of Almighty God, by the Rev. William D. Snodgrass and the Rev. S. S. Davis. Mr. Davis continued to preach for some months, and on the 12th of January,

1823, he was invited to take the pastoral charge of the congregation for one year, and on the 23d of September, 1823, he tendered his resignation, to take effect on the 1st of January, 1824.

On the 22d of June, 1823, William Ancrum was duly elected a Ruling Elder of this church. After other unavailing efforts had been made, the services of the Rev. R. B. McLeod, of New York, were obtained for one year, beginning with February, 1824. On the 29th of March, 1825, Rev. John Joyce was again invited. He entered on his labors on the 24th of April in that year, and remained until January 1827. The Rev. Sam'l S. Davis was again elected as pastor on the 4th of February in the same year, but, on account of previous engagements, was not able to accept at that time. During the interval the pulpit was supplied by the Rev. Reynolds Bascom, who had charge of the female school in Camden. On the 4th of November, 1827, the Rev. S. S. Davis was again unanimously elected, and at the same time Daniel L. DeSaussure, William Vernon and Dr. Geo. Reynolds were duly elected as Ruling Elders to occupy the places of Mr. Murray, removed, and Dr. Alexander and Wm. Lang, Esq., deceased.

The Rev. S. S. Davis accepted the call to the pastoral charge of the church, entered upon his duties in the month of January 1828, and continued in discharge of them acceptably to the church and the community at large.

In all this history which we have now rehearsed we do not see the usages and order of the Presbyterian Church. The ministers in all these instances were but temporary supplies. They were invited by the people, accepted the invitation or declined it, entered upon their charge or resigned that charge, without any intervention of Presbytery, on the principle of independency, as if there were no Presbytery to which congregation, minister, and session were in subjection, and without whose intervention no pastoral relation can be ecclesiastically constituted or terminated. A principle vital to true ecclesiastical government, and contained in that form of government which the Westminster standards, and indeed those of all true Presbyterian Churches of other countries, set forth.

The largest membership in this church according to the statistical tables found in the General Assembly's minutes, during this decade, was sixty-one, in the years 1824-1825; the smallest forty, in the year 1828. The average membership was a fraction under fifty.

ZION CHURCH (WINNSBORO').—In the excitement and interruption occasioned by the psalmody question, Mr. Ross thought it his duty to relinquish his charge of the congregation. The relation was dissolved in the fall of 1822. The church was destitute of the regular means of grace until supplied by the Missionary Society of the Synod of South Carolina and Georgia, which authorized the Rev. John McKinney, a licentiate of Carlisle Presbytery, Pennsylvania, to minister to them. This was in November 1824. After having served them the short term of nine months he returned to the North. The congregation was again vacant. Application was then made to the Princeton Seminary for a supply. In compliance with this request, the Rev. William Bearly came, and began to preach December 1, 1825. At that time the church numbered fifty members, with two elders. In April 1826 Rev. William Bearly was unanimously elected pastor. The two elders were Col. Wm. McCreight and Wm. Robinson. On the 23d of March, 1826, a called meeting of the Presbytery of Harmony was held at Salem Church, Black River, which, by request of the Moderator, Rev. John Joyce, was opened by Mr. Bearly by a sermon from John 16:9. At this meeting he was received from the care of the Presbytery of New Brunswick, N. J., as a probationer under the care of Presbytery. “A petition was presented in behalf of the churches of Zion, Salem, L. R., and Aimwell, praying Presbytery to ordain Mr. William Bearly as a supply among them.” “After taking into serious consideration the destitute situation of the above churches for several years past, and their declining state for want of the regular administration of the ordinances of the gospel, it was resolved that the prayer of the petition be granted, and that Presbytery proceed to the examination of Mr. Bearly with a view to his ordination. Ordered that Mr. Bearly deliver a sermon from Matthew 6:10, to-morrow afternoon.” [Minutes of Harmony Presbytery, Vol. I, p. 427.] A call from the congregation of Salem, L. R., for the ministerial labors of William J. Wilson was presented to Presbytery at the same meeting. The candidates were examined together and were ordained on Sabbath morning, March 26, 1826.

On the 2nd of November, 1828, James McCreight was elected an elder of Zion Church. It is worthy of mention also that Rev. John McKinney, Missionary of the Synodical

Missionary Society, had filled appointments at Winnsboro', Salem, L. R., and Aimwell. Mr. William J. Wilson had bestowed all his appointments, six in number, upon Catholic, Horeb, and Beckhamsville. [Minutes, pp. 425, 426.]

The statistical tables of the General Assembly indicate fifty-nine as the largest number of communicants in Zion (Winnsboro') Church during this decade, and fifty-four as the average.

SALEM (LITTLE RIVER) shared with Zion Church in the labors of Rev. Mr. Ross till 1822, and afterwards in those of Rev. Mr. Brearly till 1829, when Robert Means became its stated supply. It is noted in the Assembly's Minutes as vacant in 1826, 1827, and as having thirty members. Its membership in 1829 was thirty-three.

AIMWELL CHURCH, ON CEDAR CREEK.—About 1822, Mr. Ross removed to Pendleton. This Church remained destitute for some considerable time, after which it was supplied by Rev. Mr. McKinney for nearly a year, who was immediately succeeded by Rev. Mr. Brearley, who began preaching towards the close of December, 1825, or early in 1826, and gave to the church one-fourth of his time. Its membership was thirty-three in 1829.

HOREB OR MT. HOREB.—On Crooked River, Fairfield. From a memorandum found in the hands of one of the elders we learn that there was an election of elders on the 20th of September, 1820, that John Elliott and John Brown were ordained, and that John Hamilton, who was also elected had been before ordained in another branch of the church. The last record of baptisms by Dr. Montgomery was on the 13th of August, 1820. The Rev. Wm. Wilson, a Missionary of Harmony Presbytery, began to preach as a supply in the summer of 1825, and Rev. John McKinney also. During the year 1826, the Rev. Mr. Brearley commenced preaching once a month. On the 27th of September, 1828, John Elliott was the only elder; James Brown had removed to the West. John Turnipseed was ordained to this office; about this time the members in full communion were about twenty. In the statistic tables appended to the assembly's minutes, the largest membership is thirty.

LEBANON AND MT. OLIVET, continued under the same pastorate, that, namely, of the Rev. Samuel W. Yongue, until 1828. In 1829, they are represented in the Assembly's tables as vacant, and no longer associated as one pastoral

charge. Their statistics are not given. On the 12th of April, 1829, the Presbytery of Harmony met at Mt. Olivet church, and the next day ordained Mr. Charles LeRoy Boyd (who had been preaching to three churches since his licensure on the 16th of July, 1828, by the order of Presbytery, and at the request of the churches), as pastor of the united churches of Lebanon, (Jacksons Creek) and Mt. Olivet.

Rouse's version of the Psalms was used in the worship of God. Infants were baptised when offered by their parents, whether their parents were in full communion or not. But little is known of the internal affairs of the church for the first forty years of its existence. The traditional account is that it had heretofore experienced no extensive revivals of religion, a few members were occasionally added; the plan of instruction on the sabbath was the simple preaching of the gospel. There was occasional examination of the young at private houses, with but little pastoral visitation; there were no meetings for social prayer, except what was implied in the usual public worship, either at the church or at private houses. When Mr. Younge commenced his pastoral labours he ordained Messrs. John Turner, David Weir, Joseph Wiley, John Dickey and John Harvey as Ruling Elders. The number of communicants at this time was about seventy-five. David Weir was succeeded by his son of the same name. Joseph Wiley by Walter Aiken, John Dickey by James McCrorey. After the removal of John Harvey from the bounds of the congregation, Messrs. James Harvey and Samuel Gamble were elected Ruling Elders. Mr. Yongue ministered to this congregation from 1795 to 1829, a period of some thirty-four years. He died on the 8th of November, 1830.

CONCORD CHURCH.—(Fairfield.) This church enjoyed the pastoral labour of Rev. Robert McCollough in connection with the Horeb Church for one-half his time until his death which occurred on the 7th of August, 1824, in the sixty-fifth year of his age. His remains are interred in the burial ground of Catholic Church, Chester District. During his connection with the church, there were added to the eldership, Samuel Penney, James Douglas, Samuel Banks, Hugh Thompson, and Samuel McCollough. In 1825, Concord in connection with Purity Church, preferred a call to Rev. Jas. B. Stafford, a licentiate of the Presbytery of Hanover in Virginia, but a native of North Carolina. Upon his acceptance of their

ill, the way for which had been thus prepared he was ordained and installed pastor of Concord and Purity Churches. On June 7th, 1825, soon after his connection with the church, division occurred in consequence of his introducing and substituting Watt's Psalms and Hymns, in the place of Rouse's version of David's Psalms. This division diminished its members and weakened its strength for some time.*

BEAVER CREEK.—The name of the Rev. Geo. McWhorter who was the pastor of the churches of Beaver Creek and Concord, appears no more on the records of Harmony Presbytery after April 19, 1822. He was dismissed to the Presbytery of Georgia. The congregation of Beaver Creek preferred a call for the ministerial labors of Rev. Horace Belknap, which calling presented to him, he accepted. A committee was appointed to install him, but the committee failed to perform their office, of which failure the congregation complained. A letter of apology was addressed by the Presbytery to the congregation. Mr. Belknap seems, however, never to have occupied their pulpit as pastor, for supplies were appointed for it while he should be absent as a commissioner to the General Assembly, which, however, he failed to attend, and offered no reason therefor which satisfied the Presbytery. His installation never occurred, but in November, 1823, he obtained from Presbytery letters commendatory with the view of traveling beyond their bounds.* During the Session of the Presbytery at Columbia in November, 1826, the Rev. Robt. B. Campbell was received as a licentiate from the Presbytery of

* We find this record in the proceedings of Harmony Presbytery March 31, 1825: "A letter from a special committee of the congregation of Concord, praying to be transferred to the Presbytery of Bethel, was received and read. Whereupon, after due consideration, it was

Resolved, That the prayer of the petitioners be granted, and that the congregation of Concord, be transferred to the Presbytery of Bethel, so far as to present a call to Mr. Stafford, a member of that Presbytery, for a part of his ministerial labors, and to make their report to said Presbytery and to be under their care, so long as they may continue to enjoy the labors of Mr. Stafford as their pastor, or he continue to be a member of said Presbytery." Minutes, vol. 1, p. 420.

*Presbytery afterwards became exceedingly dissatisfied with him for his neglect of ministerial and religious duties, and sought to reach him with their fraternal counsels and reproofs in his distant wanderings in the West. He is said to have abandoned the clerical profession and to have assumed that of medicine.

South Carolina. He was ordained at Winnsboro' on the 19th of December, 1826, was sent, as others also were, as a supply to Beaver Creek, and Mr. Campbell, from December, 1828, for half his time. The forty-first regular session of the Presbytery of Harmony was held at Beaver Creek, beginning the 5th of December, 1828.

We have recorded, in the earlier portion of the history of this decade, the creation of the Presbytery of Bethel, of the restoration of the churches which, for a season had been connected with the Presbytery of Concord and the Synod of North Carolina, of subsequently making the line between North and South Carolina the Northern boundary of the Presbytery, of adding to it the districts of Lancaster and Union, and the Catholic congregation in Chester, and we now proceed to give some account of the several churches which were included in the Presbytery of Bethel after these changes were effected.

CATHOLIC CHURCH.—This church is fourteen or fifteen miles from Chester Courthouse, in the direction of Rocky Mount, and between Rocky Creek and Little Rocky Creek. The Rev. Robt. McCulloch continued to preach to this people until his death, on the 7th of August, 1824, in the 65th year of his age. Of his general character we have spoken in the first volume of this history, pp. 508, 600, 601, 602. He was for a short time suspended from the ministry, viz, in the year 1800, but by a petition from the church he was restored to his office, and enjoyed, in a remarkable degree, their confidence. He had nine children—six daughters and three sons. One of these was graduated at South Carolina College in 1831, became a lawyer, and removed to the Northwest. After Mr. McCulloch's death, the church was for some time without a pastor. It was visited by the Rev. Reynold Bascom, who was a native of Massachusetts, a graduate of William's College in 1813, and afterwards tutor. He received his education at the Theological Seminary at Andover, and was a missionary employed by the Missionary Society of the Synod of South Carolina and Georgia. They were next visited by Rev. Wm. J. Wilson, a native of Salem, Black River, who, on his being licensed on the 1st of April, 1825, by the Presbytery of Harmony, was directed to visit various destitutions. Mr. Wilson labored here for a few Sabbaths with great acceptance. He was a young man, of ardent, humble piety,

ut of a delicate constitution. He soon returned to the place of his nativity, was ordained and settled in the ministry, but soon after died. He was succeeded in the year 1826 by the Rev. Eliezer Brainard, a native of Connecticut, a graduate of Yale in 1818, and of Andover in 1822. He was sent as a missionary, and for this service he was well qualified. He preached at this church and Bethlehem alternately. He taught the negroes by oral instruction in the intervals of worship, and organized a large Bible Class among the whites. He held communion twice in the year in both churches. All denominations attended his worship, and would gladly have retained him; but he was under the direction of the Society that sent him. He eventually removed to Ohio, where he died in 1854, aged 61. This year, George Brown, Robert Dunn, James Harbison (son of the former elder of that name), were ordained to the eldership. He was succeeded as a missionary by the Rev. John LeRoy Davies, a native of Chester District, who received ordination as an evangelist on the 7th of June, 1827. In due time he received a regular call as the pastor of this church, and was installed as such on the 3d of October, 1827. He was a graduate of the University of North Carolina, and, also, of the Princeton Theological Seminary. The entire bench of elders at this time consisted of James Harbison, John Brown, John Bailey, John Brown, Jr., James Ferguson, George Brown and Robert Dunn.

HOPEWELL CHURCH, originally a part of Catholic, is set down in the statistical tables as vacant in 1825; in 1826, 1827, 1828 as having a stated supply, with ten members; and in 1829 as vacant, with twelve members.

PURITY.—This church had been destitute of the care and labors of a pastor for some two years, and had received only occasional supplies. In the fall of 1821 they were visited by James Biggers Stafford, a licentiate of the Presbytery of Hanover, Va. They entered into arrangements with him to supply them, which he did for two years, in connection with a congregation near Beckhamville, in the southeastern part of the district, some twenty-four miles from the Courthouse, where, also, Wm. J. Wilson, in his missionary tour, had visited and preached. In the fall of 1823 this church, in connection with Concord, united in a call to the Presbytery of Concord, N. C., at that time holding jurisdiction over these churches, for the pastoral services of Mr. Stafford. Presby-

tery met at Purity Church on the 7th of June, 1824, when Mr. Stafford was ordained and installed the joint pastor of these churches. He was soon after united in marriage with the daughter of Robert Hanna, an elder in Bethesda Church, York District, and became thus identified with our people. He was born in Rocky River congregation, in North Carolina. He entered Hampden Sidney College, Va., in 1812, was converted there in the revival of 1814, studied theology under the direction of Mr. Kilpatrick, and was licensed as a probationer, in 1818 or 1819, by the Presbytery of Hanover. The church enjoyed great harmony and moved on prosperously through the remainder of this period.

On the 1st of June, 1822, Robert Walker, one of the ruling elders, departed this life, at the age of 76. In the year 1828, James McClintock and Abraham White were ordained as elders in this church and congregation. (History of Purity Church, by Rev. John Douglas, 1865; J. B. Davies' History of Bethel Presbytery, November, 1837.) In 1825, Purity Church had sixty-nine communicants, of whom ten were received that year. In 1828 the united membership of Purity and Concord was 120.

BECKHAMVILLE.—This is a postoffice village in the south-eastern portion of Chester District, a station often visited by our missionaries and neighboring ministers, but we do not learn that it was the seat of an organized Presbyterian Church.

FISHING CREEK.—This church still enjoyed the faithful labors of the Rev. John B. Davies. In the even tenor of his days there are naturally but a few incidents which the pen of history can record. He was active and diligent in his work. He was blameless in his life, and enjoyed largely the confidence of his people. The eldership of this church embraced the names of Hugh Gaston, Charles Boyd, Samuel Lewis, James E. McFadden, John Boyd, Wm. Bradford, Edward Crawford, Dr. Alexander Rosborough, and John Neely. In June, 1827, the eldership were Charles Boyd, Samuel Lewis, John Boyd, John Neely, Edward Crawford, William Stringfellow, Robt. Miller, Alexander Gaston, John H. Gill. Three of the former names have disappeared, and three new names occupy their places. Fishing Creek and Richardson together in 1825 had 202 communicants. The membership of Fishing Creek in 1820 was 162; in 1822 it was 170; in 1830, 135.

During the ten years from 1820 to 1830, 67 members had been added to the church on examination, and 12 by certificate.

RICHARDSON, or LOWER FISHING CREEK, embracing in the circuit of its congregation the northeast corner of Chester District, still remained a part of Mr. Davies' charge. Its elders, in 1820, were Alexander Crawford, Isaac McFadden, Jr., and Robt. White. Its membership in 1828 was thirty-three.

BULLOCK'S CREEK.—Rev. Aaron Williams, who had become pastor of this church in 1819, continued to serve it in this capacity through the remainder of the period of which we now write. He continued also to minister to the Salem Church, on the other side of Broad River, in York District, which had been so long associated with Bullock's Creek. These two churches combined under one pastorate, reported, in 1825, 170 communicants, eleven of whom were received within the twelve months; in 1826, 173, seven of whom were newly received; in 1828, 180, nineteen of whom had been received during the year preceding.

BETHESDA (York).—In 1820 its present house of worship was erected at a cost of \$5,000. This was the third in "order of their places of assemblage (see Vol. I, p. 515). The original tract of land on which the church stands was donated by John Fouderon, who lived east of the church 200 yards. To these seven acres have been added five bought of Richard Straight, five bought of John Swann, five donated by Dr. J. R. Bratton, and five donated by John M. Lindsay; total, twenty-seven acres. John Swann, Sr., father of the above-named, was architect of the first building on the present site. Abner Straight and Nathan Moore were contractors for the building constructed in 1820, whilst Dr. John S. Bratton, Robt. Cooper, Jno. Starr, Samuel Ramsey and Samuel Moore were Congregational Committee on Building. The primeval forests on every side, two excellent springs near at hand, a large cemetery enclosed with iron railing and densely populated with the dead; a dozen or more tents for the annual encampment, as practiced for sixty years, and a large, neat and substantial arbor, having capacities for two thousand persons, all combined to declare that Bethesda Church was happily located for its purposes, has many and unusual facilities for accommodating its worshippers, and that around it must hang precious and sacred memories and associations."

The Rev. Robert. B. Walker was then pastor during this decade. He had passed the meridian of his days, but he was in the full vigour of all his faculties, the beloved and revered pastor of this large and growing church.

" Of the elders of this church the following were appointed during the period of which we write. John M. Lindsay was a man of great energy of character, and an earnest minded Christian, and so a very prominent and efficient elder, to which office he was admitted in 1824, the same year in which he professed religion. Having spent his life of fifty-seven years within a few miles of his birth place, he entered into his heavenly rest December 4th, 1847. One of his sons was a deacon in the church.

" Samuel McNeel served only four years in the eldership, being elected in 1824, and being released by death, April 4th 1828, at the age of fifty-two,

" James S. Williamson, son of a former elder, was enrolled among the eldership in 1826; with much earnestness did he discharge the duties of his station until his removal to Panola Co., Miss. in 1846."

" William Wallace was appointed to this office in 1826, but removed to Mississippi about 1830. He was a firm and zealous Christian, and is remembered for his official fidelity."

This church and community has throughout its history shown great steadfastness in its adherence to the gospel. Allusion has been made to this on a preceding page. " The advent of John L. Davis, a disguised follower of Barton W. Stone, who came about 1818 and remained until 1825, made no permanent impression ; although he made many laborious and insidious efforts to instil his tenets, which were only exploded errors of Socinianism, into the minds of the people, he gained none to become his followers. They had been too well indoctrinated and had too much affection for the pure gospel of the son of God, to be seduced to deny the ' Divinity of Christ,' his ' vicarious atonement,' the personality of the Holy Spirit and ' original sin.' The impressions he made on the minds of the people vanished with his own disgraceful flight from the community from which he was driven by popular indignation against his corrupt character and vicious habits which time and circumstances had unmasksed and exposed.

Of the ministers of the gospel who entered in their office during this decade we may mention the " Rev. Lossing Clin-

son, son of William Clinton, who completed his course at South Carolina College in 1821. In the outset of his ministry he went to Georgia where he laboured and died. He has two brothers who are prominent lawyers, but from them the writer (Rev. John L. Harris) could elicit no information. His ministry was short but we have reason to believe very effective. MS. history of Bethesda church by Rev. John L. Harris prepared by order of the Synod of South Carolina. Bethesda had in 1825, one hundred and ninety-three communicants of whom 12 had been received on examination in the last year. In 1826 one hundred and ninety-eight communicants, nine of whom had been received in the last year. In 1829, one hundred and ninety-four communicants, thirteen of whom had been received during the year.

EBENEZER CHURCH AND UNITY were united under the pastoral care of Rev. Josiah Harris, at the organization of Bethel Presbytery in 1824. The average membership of these two churches during this decade was ninety-seven communicants, and the average addition of new members was from four to five. "In September, 1827, the church petitioned Presbytery for a release from the pastoral charge of their minister, he consenting, the relation was dissolved. He withdrew from the Presbyterian Church probably with a view to a connection with the Associate Reformed Presbytery. I have no knowledge of his character as a preacher, but as a teacher I have heard him spoken of in terms of commendation. (Rev. James H. Saye's semi-centennial sermon.) One third of the time of Rev. S. L. Watson was devoted to this church in 1828. Rev. John Douglas' history of Steel Creek.

BEERSHEBA.—The Rev. J. S. Adams was the stated supply to this church in connection with Bethel, until about 1823, during which year Rev. Samuel Williamson was its supply. The ruling elders at this time were Wm. Brown, Sr., Jas. Dickey, Jas. Wallace, Wm. Caldwell, Robt. Allison and John S. Moore. The first session of the Presbytery of Bethel was held at this church on the 5th of November, 1824. Cyrus Johnston had accepted a call from this church and Yorkville while yet they were under the Presbytery of Concord. The Presbytery of Bethel adjourned therefore to meet at six o'clock on the evening of the same day at Yorkville, where Mr. Johnston passed the usual trials for ordination and was

ordained and installed at Beersheba Church as pastor of the congregation of BEERSHEBA and YORKVILLE on the 6th of November, 1824.

YORKVILLE.—Cyrus Johnston, pastor of these churches, now united under one pastoral charge, was brought up in the Poplar Tent congregation, Cabarras County, N. C., was educated at Hampden, Sydney College, and was licensed by Concord Presbytery. This connection continued till near the close of this period. The churches under his charge increased in numbers from 87 communicants in 1825, to 145 in 1829, the largest increase being in 1828, when 23 were added to the church.

SHILOH.—How long the depressed condition of this church continued we cannot say. But in the year 1826, the Rev. Mr. Payson, a Missionary, spent some months in the bounds of Shiloh which was not left entirely unblessed of the Lord. He was instrumental in organizing a Sabbath school which has been the means of doing much good. In the year 1827, Rev. G. Johnson labored in the congregation three months, whose labors were owned and blessed. During this year they erected a new house of worship, the remaining communicants scattered through the bounds of the congregation were gathered together, the Lord's supper was administered and between twenty-five and thirty members were received for the first time into the communion of the church. Elders were elected and ordained, the church re-organized and in 1828 enjoyed a stated supply from R. C. Johnston, which continued to the close of this decade. MS. of J. B. Davies The statistical tables give in the year 1828, 46 communing members, 23 of whom had been received within the years 1827, 1828.

BETHEL (York). This large and influential church, which has given its name to the Presbytery, so called, enjoyed, through these ten years, the services of the Rev. James S. Adams, the greatly beloved and eminently successful minister. He is spoken of as pastor of Bethel and supply of New Hope. The latter church, we suppose, was in North Carolina. The united membership was represented in the year 1825 to be 530 communicants, twenty of whom were received within twelve months; in 1826, 539; in 1828, 560.

"This region of country was first settled by Scotch-Irish, who reached it by way of Pennsylvania. In religion they

were rigid calvinists, and Republicans in politics. Two of her elders bore commissions as colonels during the Revolution. Colonel Neil commanded under Williamson in the expedition against the Cherokees in 1776. Two of his sons, both officers, were slain in battle." (S. L. W., May. 1851.) But while her people were inspired by the spirit of patriotism, they have been attentive to the duties of religion; and this attention to their spiritual interests has not been unfruitful in good to others. The ministers who have come from the Bethel congregation are not few in number. Among them are the names of Gilliland, the brothers R. G. and S. B. Wilson, Thomas Price, James S. Adams, Henry M. Kerr and his brother, who was a licentiate, S. L. Watson, J. M. H. Adams, A. M. Watson and J. F. Watson. About 1823 or '24, Josiah Patrick, of this vicinity, was licensed, and removed to the West, where he soon after died. He commenced his education when over thirty, graduated at South Carolina College, making the money needed as a mechanic before entering on his studies at the Bethel Academy. At this academy P. J. Sparrow, D. D., was educated, and was boarded by the neighborhood gratuitously. He was born in Lincoln County, N. C. Lawson Clinton lived for some time in Bethel, and also in other places, being an orphan. He settled in Georgia, where he died. Whether a native of Bethel or Lancaster, we are not informed. He had relatives in each place. The Wilsons were born in what is now Lincoln County. Their parents were members of Bethel. But at that time all this section and the greater part of this District was considered a part of North Carolina, and called Tryon County. The change was made soon after the Revolution. Bethel congregation then extended into North Carolina some five miles beyond the present line, and still covers a small portion. Beersheba, Olney and New Hope were cut off from Bethel, to say nothing of an independent church or two. Olney was set off to gratify the friends of W. C. Davis, who once essayed to become pastor of Bethel, but failed." (Letter of Rev. S. L. W., Oct. 16, 1869.

WAXHAW CHURCH.—The last minister of this church mentioned by us was John Williamson. After Mr. Williamson came W. S. Pharr, who was with them several years, and was ordained November 18th, 1820. Mr. Pharr married Jane, the daughter of the Rev. Samuel Caldwell, of Sugar Creek,

so that the grand-niece of Mrs. Richardson, wife of the second pastor, was, after the lapse of seventy-five years, wife of the then present pastor of Waxhaw. Mr. Pharr, being attacked with hemorrhage, ceased to preach for several years, but on his recovery resumed the labors of the ministry in Mecklenburg, N. C. About 1825, Robert B. Campbell was engaged to preach as a licentiate, and he continued to do so until 1830, when he was regularly installed as pastor of the churches of Waxhaw and Beaver Creek.

The elders that were ordained during this period were Robert Stinson and John Foster, about in the year 1825. The Waxhaw Church seems to have been connected with the Presbytery of Mecklenburg, North Carolina, until 1829. In the Statistical tables of that year it is reported among the churches of Bethel Presbytery, with a membership of 101.

BETH SHILOH was one of the churches of Wm. C. Davis. Its first house of worship was built in 1829.

LITTLE BRITAIN, DUNCAN'S CREEK AND AMITY CHURCHES.— We find that Rev. Henry M. Kerr is noted as the pastor of these churches in 1825, and that they have a united membership of 143 communicants. We suppose that some of these churches were in North Carolina. Little Britain being in Rutherford County, Amity in North Carolina. We find Williamson, Johnston, W. B. Davis, P. J. Sparner and Adams appointed variously to supply at Olney, Long Creek, Washington, Hebron, Bethlehem. We suppose that these were localities in North Carolina which disappear gradually from the records of Bethel, the State line becoming its northern boundary in 1828.

We have now gone through with the history of the churches of the Presbytery of Bethel as far as the materials before us have enabled us.

CHAPTER V.

INDIAN CREEK, the place of Mr. McClintock's ministry in the olden times. (See vol. I, pp. 414, 522, 524, 528, 617), no longer appears in our ecclesiastical documents. The same is the case with Mount Bethel Academy, which seems to have been but a temporary place of Presbyterian preaching.

Indian Creek had applied to the original Presbytery of South Carolina, which was set off from the Presbytery of Orange in 1785, for supplies as early as October 11, 1786, and Francis Cummins was appointed to supply it. So in 1787 was Rev. Thomas H. McCaule. Francis Cummins was appointed again in 1789. It was reported among the vacancies unable to support a pastor in 1799 when this Presbytery was divided into the first and second Presbyteries. We have no further notice of it in our regular minutes. As it had been served by Rev. Robt. McClintock, and he was a member of the Old Scotch Presbytery of Charleston, it may have been regarded as disconnected with us and so not mentioned longer on our ecclesiastical records. GILDER'S CREEK is its probable successor. The Rev. John Renwick, of Associated Reformed Presbyterian Church once preached in the church now known as Gilder's Creek. It was convenient for him to do so, as he was teaching in its immediate vicinity. But his son, Esquire Renwick, who, in his lifetime, was regarded as an excellent authority in matters of history, is remembered to have said that this church was first known by the name of McClintocks Church. The original site of Gilder's Creek was quite near to the stream so called, and at some distance from the stream of Indian Creek, perhaps half a mile from the former and a mile and a half from the latter. But the building has of late years been moved over upon the stream of Indian Creek. But there was a reason why the church should have in the entire time borne the name of the larger stream than of its affluent. And it would naturally follow the name by which the neighborhood was popularly known.

Gilder's Creek and Little River sent up a contribution by the hand of Rev. J. B. Kennedy, to the Presbytery of South Carolina of five dollars on the 6th of April, 1822, and again in 1826, by the same, in connection with Little River and Rocky Spring, five dollars. The people at present living in the vicinity of Gilder's Creek have no recollection of any one preaching there earlier than the second decade of this century and the preacher then was the same John B. Kennedy whom we have mentioned. There is a tradition that a Mr. Zachariah Wright assisted at the organization of a Sunday-school at this church in 1821. This was something new and was much talked of in the community. And that when the leaders went to Columbia to buy books for the school, the

people of Columbia did not know what was meant by a Sunday-school.

This is doubtless true of some people in Columbia. Nevertheless "The Columbia Sunday-school Union" embracing the several denominations and a number of schools, dated back to A. D. 1820.

Gilder's Creek appears in the statistical tables of the General Assembly of 1825 with a membership of sixty-seven. Baptisms sixteen, fourteen of which were of infants. In 1826 as being under a pastoral charge, with seventy communicants, two of whom were added in the preceding twelve month. No report was rendered in 1827. In 1828 it was under pastoral care, with a membership of seventy-five, five of whom were added since the last year, and seven adults baptized.

From the following letter of Rev. H. P. Sloan, of Abbeville, S. C., addressed to the Rev. T. C. Ligon, Gilder's Creek would seem to have had some connection at one time with the Associate Reformed. He writes :

"Since the receipt of your last I have been presented by Mrs. Wideman with two copies of the minutes of *The General Associate Reformed Synod* for 1811 and 1812, which settles the question of the ecclesiastical connection of Gilder's Creek Church at that time. At that time Indian Creek (perhaps the same as King's Creek), Cannon's Creek and Prosperity belonged to our First Presbytery, and for a number of years were under the pastoral care of Rev. James Rogers. They are so marked in the statistical table of said Presbytery. But Gilder's Creek, Newberry, is put down as belonging to the Second Presbytery, and Rev. John Renwick as pastor or preacher, and Warrior's Creek, Laurens, was also on our roll. Then in the report of Second Presbytery to the same General Synod, 1812, the next year this passage occurs (page 14) as an item of information : 'That Warrior Creek vacancy was on the tenth of March last united with Gilder's Creek as a part of Mr. Renwick's charge, and, in other respects, our settled congregations are nearly as they were. That our vacancies are languishing ; one of them has left us, and more will do so unless we can obtain ministerial aid.' Preachers were then very scarce, and our vacancies could only be supplied by the settled pastors, and an occasional missionary from the North. Coupling the above facts together you will probably find the reason of the change of both Gilder's Creek and

'arrior's Creek Churches from the Associate Reformed Presbyterian Church to the Presbyterian. I think you will find by tracing up the history that after Rev. Mr. Renwick gave up said churches, and they could not get a supply of preaching from us, that they received it from Rev. Mr. Kennedy (John B.) and other Presbyterian ministers. Hence the change of connection.

"Another item showing the strength of Gilder's Creek in 1812; it is put down as having seventy-five families and five editions during the year. * * * This is all the additional information which I have obtained. By a reference to our minutes and reports of Second Presbytery you will probably obtain all the information desired. Recorded minutes, as a nod, are in the hands of Rev. D. G. Phillips, D. D., Louisville, Ga. He can probably furnish you some items."

GRASSY SPRING.—We cease to find this church in the ecclesiastical records any more. We therefore conclude that its members had moved away, or had joined other organizations in their neighborhood.

LITTLE RIVER—We have been wholly unable to obtain any information concerning this church during the time of which we now write. The only items are the mention of it in the statistical tables connected with the minutes of the General Assembly. In 1826 and 1829 the statement is that it had forty-eight communing members. Who ministered to them we do not know. Its records previous to 1842 have been destroyed. It is situated near the boundary line between Newberry and Laurens Districts, more noted in the period of the Revolution than since. (See Vol. I, pp. 428, 526, 527, 528, 617.) Its present members and sessions have not enabled us to trace its history down with any particularity of detail. The Rev. John B. Kennedy, who became its pastor in 1793 or 1794, continued in that office until his death, through this decade.

DUNCAN'S CREEK.—The Rev. John B. Kennedy continued to preach in this church regularly in connection with his charge at Little River till about the year 1823. By this time dissensions and difficulties had arisen; the love of many had grown cold, and religion declined. We find it petitioning Presbytery for supplies in 1827, 1828, and 1829. Among these supplies the names of Rev. Messrs. Aaron Foster, John B. Kennedy, and others.

The two churches of Duncan's Creek and Little River are put together in the reports of 1825, with an united membership of seventy-six; twenty-one baptisms, two of which were adults. In 1828 Little River is represented as vacant; Duncan's Creek as vacant, with a membership of fifty.

ROCKY SPRING.—Rev. Thos. Archibald who had been installed pastor of this church in November, 1817, was released from that charge on the 8th of April, 1820, and dismissed to the Presbytery of Concord. He, however, returned his dismission on the 5th of April, 1821, and was continued as a member till October 9, 1824, when he obtained a dismission to the Presbytery of Alabama. How this church was next supplied we are not fully informed. Mr. Kennedy returned in 1826. It had 45 members in May, 1828, 7 of whom had been received during the preceding year. It was under the care of John B. Kennedy as stated supply in May, 1829, in connection with Gilder's Creek. John B. Kennedy's post-office is given as Laurens C. H., S. C.

LIBERTY SPRING.—The Rev. Alexander Kirkpatrick continued the pastor of this church until the 29th of November, 1823, when, with the consent of the congregation, their pastoral relations with him were dissolved by the act of the Presbytery of South Carolina, and he was dismissed to join the Presbytery of Hopewell, in Georgia. Rev. John Rennie was then obtained by this people as their regular preacher and continued to serve them until the Summer of 1827, when he went to Columbia and took charge of the Presbyterian Church there. Mr. Rennie was a native of Ireland, a graduate of the University of Glasgow in 1817, of Andover in 1822, was licensed by the Presbytery of Londonderry and was ordained by the Presbytery of South Carolina at a *pro re nata* meeting held at Cambridge Church on the 9th of August, 1823. The Church at Liberty Spring then wrote to their old pastor, Mr. Kirkpatrick, then in Georgia, to return, which he did in the latter part of 1827 or 1828, and continued to preach to this church till he died. He was born in Antrim County, Ireland, and died near Cross Hill, December 30th, 1832. He was buried in the Cemetery connected with the church, and his tombstone states that he was pastor here for ten years.

The church reports 112 members in May, 1825; 114 in 1826. It was set down as vacant in 1828, with 110 mem-

ers, as served by a stated supply, (referring to the facts probably that Mr. Kirkpatrick was not regularly installed) and having 119 members. Mr. Kirkpatrick was by nature possessed of an amiable disposition, his mind was well developed, and was a good and instructive preacher. (MSS. of Dr. Campbell, and of E. F. Hyde.)

WARRIOR CREEK'S.—We judge that this church continued for some time under the care of Alexander Kirkpatrick, as a part of his charge. The united contribution of Liberty Spring and Warrior's Creek for some time came through his hands. His postoffice was Laurens Courthouse, and his connection with Liberty Spring was but for half his time. In 1827, 1828, 1829, Warrior's Creek petitions Presbytery for supplies. Its membership, June 1825, was 51; 10 baptisms, one of which was an adult. In 1826 the membership was 58; in 1828 it was 6, and is represented as vacant; in 1829 its membership is the same, but it has the services of a stated supply.

FRIENDSHIP CHURCH.—We have not found the name of Rabourn's Creek repeated during this period as the name of a religious organization. We find, however, Friendship Church in a locality not very distant from the other. It is in Laurens District, not far from the Saluda River, between it and Reedy River, on a beautiful and fertile ridge, and quite near the dividing line which separates Laurens from Greenville District. It was first organized in the year 1823, the fifth in order of establishment of the churches in Laurens County. The country around was first settled, probably, about 1750, mostly by Irish emigrants and their descendants. Some of them bore the name of Cunningham, some of Dorroh, or Boyd, Nickly, Holliday. "A petition," says the Presbyterial Record, "was presented from a congregation in Laurens District desiring to be received under the care of Presbytery, and to be known by the name of Friendship. They having stated to Presbytery that they had adopted the Confession of Faith of the Presbyterian Church; On motion,

"*Resolved*, That this church be received under the care of Presbytery, and that elder James Dorroh be invited to take a seat in Presbytery." (Minutes, Vol I, p. 115.)

The church building may have been erected as early as 1819, by the Presbyterians, Baptists and Methodists in common, but the Presbyterians alone held a permanent organization, and this church edifice remained in their hands.

This was on the 2d of April, 1824. The Rev. Eleazar Brainard supplied the church for two years at first. Aaron Foster, in 1827, Archibald Craig in 1828, and Arthur Mooney in 1829, and, occasionally a Rev. Mr. Quillen. The first elders acting in the church were Robert Nickles, James Dorroh and John Cunningham. (Letter of David R. Dorroh, March 22, 1854.) Communicants in 1825, 32; in 1826, 28; in 1828, 35; in 1829, 47.

UNION.—This church is represented in the statistical tables of 1825, 1826, 1828 and 1829 as vacant, and as consisting of twenty members. The condition of this church and that of Cane Creek attracted the notice of the Presbytery of South Carolina, March 20, 1826, and, on motion, it was

"Resolved, That a committee be appointed to address a letter to the churches of Unionville and Cane Creek on the subject of their neglect in not reporting their situation to Presbytery for years, either by a written communication or a representative, and requesting to know their present situation, their prospect of supplies of the word of life for time to come, &c., and that the committee consist of the Rev. Francis H. Porter and Benjamin D. Du Pree, with Mr. Barry, elder." (Minutes of Presbytery of South Carolina, p. 142.)

October 4, 1828, Presbytery made arrangements to have the sacrament of the Lord's Supper administered in some of their vacant congregations. Among them was Cane Creek and Unionville. Rev. John B. Kennedy, with Mr. Daniel L. Gray, were to attend at Cane Creek Church on the second Sabbath in November, and Rev. Aaron Foster, with Mr. Gray, at Unionville on the second Sabbath in December. (Minutes, p. 178, 179.)

CANE CREEK.—In 1820 the Rev. Daniel Johnson, a missionary of a society in Charleston, served this church a part of the time for a term of six months. After him, occasional supplies from Presbytery were their only reliance till 1825, when the church secured the services of Mr. James Chestney, a licentiate of the Presbytery of Albany, for one-half his time for one year. From 1826 till January, 1830, there was no stated preaching. (J. H. Saye.) This James Chestney abandoned the ministry for the legal profession.

FAIRFOREST CHURCH was favored with the pastoral labors of Rev. Mr. Hillhouse until 1823. The Rev. Isaac Hadden,

ho was educated by Dr. Waddell, and who was from Abbeville District, then supplied the church for a short time. He was succeeded in 1824 by Rev. Francis Porter, who was engaged in teaching at Cedar Springs, a few miles distant, and ho continued as stated supply for some four years. He reached his farewell sermon from 2d Corinthians, 13th chapter and 11th verse on the second Sabbath of February, 1828. During his ministry, Samuel Archibald, John McDowell, Ioses White and Matthew Mayes were added to the session. He was succeeded in the latter part of 1828 by Rev. Daniel Gray, a nephew of the former pastor, Daniel Gray, a native f Abbeville District, a graduate of Miami University, and licentiate of the Presbytery of South Carolina. He was ordained and installed pastor of this church by Bethel Presbytery in June 1829. He supplied Cane Creek and perhaps other places in connection with Fairforest. He also had received his preparatory education under Dr. Waddell. His ministry here continued some four or five years, when he removed to the Western District of Tennessee. Some fourteen families went with him or followed him to his new home. His labors in Union District were attended with a considerable amount of success, and some share of opposition. He was probably one of the first advocates of Temperance Societies in that region. What he did he did with his might. Some of his other measures were regarded as innovations by part of his congregation, and hence he was opposed on several grounds. His influence, however, was attended with some desirable changes in the social customs of the country. These remarks have carried us into the next decade.

The Rev. Mr. Hillhouse, before mentioned, left the congregation in circumstances of great apparent prosperity. After leaving Fairforest he returned to Anderson, where he died. He was the uncle of the late Rev. James Hillhouse, of Alabama, and of Rev. Dr. J. S. Wilson, of Georgia, and the father of the Rev. J. B. Hillhouse. The Rev. Francis Porter was brought up in the Bethesda congregation in York District, and probably acquired his classical education in the school of Rev. R. B. Walker. He was engaged in teaching in the most of his ministerial life. He taught at Asheville, N. C.; at Cedar Springs, S. C. Among his pupils were some distinguished names. He afterwards removed to Alabama, where he died. [MSS. of J. H. Saye, A. A. James, and letter of

Jephthah Harrison.] The statistics of Fairforest Church, as given in the minutes of the Assembly, are : communicants in 1825, 99 ; in 1828, vacant ; communicants, 90 ; communicants in 1829, 100.

NAZARETH CHURCH.—Rev. Michael Dickson was licensed by the Presbytery of South Carolina on the 8th of April, 1820, and was directed by the Presbyterial Committee of Missions to supply the congregations of Fairview, Nazareth, and North Pacolet. At the fall meeting a call for his services was brought to Presbytery by the two congregations of Nazareth and Fairview, each for one-half of his time. Presbytery held its regular sessions on the 5th of April, 1821, at Nazareth Church, when Mr. Dickson, John S. Wilson, and Solomon Ward were ordained, and Mr. Dickson was installed Pastor of the united congregations of Nazareth and Fairview. The Rev. William H. Barr presided on the occasion, and the Rev. Henry Reid preached the ordination sermon from 2d Timothy 3: 17. Mr. Dickson was a faithful pastor, and accomplished much in this church and congregation for the interests of true religion. Nazareth and Fairview together had 191 communing members in 1825 ; Nazareth had 94 in 1826, 90 in 1828, and 121 in 1829.

FAIRVIEW.—The history of this church was parallel with that of Nazareth. They were collegiate churches under the same pastor. Mr. Dickson, however, was released from Fairview in 1827, and Messrs. Watson and Craig were appointed to supply them at discretion. The church is marked as vacant in 1828. The number of communicants belonging to Fairview separately was 79 in 1826 and 1828. In 1829 it was 94. James Alexander and David Morton were elected elders in September 1822.

NORTH PACOLET.—The only record we can make of this church is that it is twice mentioned during these ten years. In 1825 as having 30 members and as vacant, as vacant in 1828. In 1822 they were served by F. Porter.

SMYRNA CHURCH (Abbeville District) still continued an integral part of the charge of Rev. Hugh Dickson, at least until 1829. The singular mortality among the candidates for the eldership was noticed elsewhere. Robert Redd held the office, as was there said, through the whole of this period, but the old members were passing away, and the church approaching apparent dissolution, preparatory, perhaps, to a

ture resurrection. The membership was twenty-three in 1826, twenty-two in 1828. It is represented as vacant in 1829. GREENVILLE CHURCH (Abbeville), formerly Saluda, was well served by the Rev. Hugh Dickson, in connection with those preceding. The eldership being reduced by the death of John Weatherall and the withdrawal of Samuel Agnew, about the year 1829 or 1830, John Donnald, William Means, A. C. Lawthorn, with Abraham Haddon, were elected and ordained elders. Greenville Church had eighty communicants in 1826, eighty-nine in 1828, eighty-five in 1829.

ROCKY CREEK.—This is the Church which, since 1845, has been known as "THE ROCK CHURCH." The first record in the Sessions Book of the Rocky Creek Church is in the handwriting of elder John Blake, dated May 1st, 1823. For many years previous to this date the church at Rocky Creek had been altogether destitute of the stated ordinances of the Gospel. Preaching was seldom enjoyed; the number of church members had been gradually diminishing for some time. There were no ruling elders; they were either dead or had removed to other parts of the country; and a general apathy and indifference as to the public means of grace had taken possession of the few professors who remained. Under these circumstances the church was visited in May, 1823, by the Rev. John Rennie, who took charge of it, or rather supplied it for part of the time, till May, 1827, which was four years.

In 1827, after the departure of Mr. Rennie, the church was supplied for a few months by Rev. John McKinnie. In 1828 it was supplied by Rev. Eli Adams for one-half the time. In October, 1829, the Rev. Hugh Dickson began to supply it half the time.

The following are the names of the ruling elders of this church down to the year 1830, as far as known to the session in 1850:

In 1801, John Irwin.

In 1804, John Sample, George Heard.

In 1818, Thomas Weir, John Blake, John Caldwell.

In 1825, Carr McGehee, Jesse Beasley, Robert Boyd, Jas. Scott.

The statistical tables give the communing members of this church as 36 in 1825, the same in 1826, 41 in 1828, and 40 in 1829.







